THE

Baptist Magazine.

OCTOBER, 1821.

ON REALIZING VIEWS OF ETERNITY.

THE spiritual and invisible world is a subject of great moment to creatures who must soon enter it. We are surrounded with objects of sense; but they ought never to efface from the mind serious thoughts on that state so essentially different from the present, and to which we are all hastening. The Christian, to whom life and immortality are emphatically brought to light by the gospel, will desire to have a very vivid and strong impression of the world to come, as he looks at the things which are unseen with all the eagerness and assurance of hope. Far from viewing the present as the whole of human existence, we ought to consider it as only introductory to a more important, and an everlasting state. The unseen world we call the world of spirits, and hereafter shall see and associate with those superior beings, of whose existence we are assured, and whose agency is often felt, although to us they are invisible. Futurity will disclose to the soul of man all the shining hosts of God, and also the angels that sinned. We anticipate discoveries of the Deity, which will far transcend our most sublime ideas. A pious man desires to see and feel and converse with God in all his works and ways; but the visible proofs of his eternal power and Godhead form in the present state a veil, which conceals the Eternal from our view: hereafter we shall see God. When the creature shall thus be brought into the presence of the Creator, it will be to behold the great Judge, the solemnities of whose tribunal are to be succeeded by the execution of a sentence deciding our doom for ever.

Heaven and hell are opened to the contemplation of an enlightened mind. But how different are the views and feelings of men relative to eternity! The lives of many are a practical denial of the doctrine of immortality, as taught in scripture. The final issue of things appears enveloped in so much uncertainty, and is removed to a period so exceedingly remote, as to lose much of its importance, amidst the claims of present objects. With mistaken views of the Divine Government, thousands leave their highest interests to chance, not considering how such negligence most assuredly seals their doom.

When we reflect how near we are to that period which will

remove us to the unseen world, —that our continuance here is uncertain from moment to moment, — and that consequences so serious depend on the event, the carelessness of rational creatures is surprising. Surely it would be more natural to expect that the future would absorb our thoughts, and that lively impressions of the world to come would unfit us for the duties and pleasures of the present state, than that by the influence of present vanities, men could be induced to neglect the interests of eternity. The propensity to banish serious thoughts of futurity from the mind, receives many a check. The passage of the souls of our fellow-creatures into that unseen world, constrains many, while for a season surrounded with the mournful emblems of death, to realize a future state. Under the influence of the first impressions which such events produce, especially if Death enter the houses of those who have been comparatively strangers to his visits, we can hardly fail of being deeply impressed with the reality of that world, now inhabited by those who so late were our kindred or our friends. Yet many dream of immortality in a world of death, and walk unmoved among the tombs of past generations, till God weakens their own "strength by the way," brings low their buoyant spirits, and makes them feel that the seeds of death are sown in their own constitutions. Pain, weakness, care, sorrow, and disappointment, tend to impress the mind with a sense of the vanity of the present state, except as the season of preparation for the future, and thus to produce realizing views of eternity.

A serious and contemplative mind cannot fail of being often deeply impressed with the certainty of the invisible world, when studying the language of Revelation, and inquiring into the evidences of our immortal destiny. Nor is it surprising, that conscious of a native thirst after immortality, with intellectual powers which elevate the human being so much above the brute, and in the present life perceiving a distribution of good and evil very far different from what correct views of the moral part of our nature would lead us to expect, a thoughtful man should believe the testimony of Revelation on this momentous point.

It has often happened, from one or more of these causes, that the future, in all its interest and importance, has gained such a hold upon the mind, that amidst the business of the day, as well as the stillness of the night, the thoughts of men have dwelt upon its certainty, its nearness, their own deep concern in all it shall disclose, and the necessity of preparation for it.

The influence of such views may be traced in many important particulars. Conviction of sin, and a consequent sense of danger, very commonly result from converse with another world. So long as men are engrossed with present objects, and bent on the pursuit of the momentary gratifications of this world, they will easily hush the clamours of conscience, and remain in fearful ignorance of themselves. But there is in every bosom an indelible register of moral actions; and although from the depravity of the mind some traces may seem faint and invisible, the light of eternity will cause them to appear in all their horror,

and awaken man from his slumbers; and when roused to the examination of an account which must soon be given to God, when sin finds out the sinner, what soul can look back with complacency, or forward with hope?

In proportion as our views of the future are correct, these convictions of sin will be connected with desires of salvation. No reasonable man can dare to risk such a stake without concern. Hence we find the mercy of that Saviour, who is the resurrection and the life, earnestly implored by so many in their last moments, who had neglected him through life. The washing of regeneration, the pardon of sin and acceptance with God, are subjects with which it is impossible to trifle, if we have clear and scriptural views of eternity. Before the soul is brought into close and awful contact with the supreme Judge, it would gladly approach that glorious and gracious Being as a Saviour, and seek an interest in his favour. Eternity is a thought mighty in its influence to prompt men to a holy and pious life. Unnumbered vain resolutions are framed, when the impression is fresh upon the mind, only to be broken when present objects regain the ascendency; but the genuine Christian, whose interests lie in another world, and whose treasure is in heaven, will feel the powerful influence of those hopes which are full of immortality, in purifying the heart, and quickening the soul in every spiritual exercise. While such views elevate our minds, and render unspeakably important such devotional and holy duties as the men of this world despise, they whose citizenship is in heaven are enabled to gain a decided superiority over the present world.

We discover in a most striking point of view the influence of future prospects, when we contemplate the career of apostles and martyrs, who could neither be won by the smiles and promises of the world, nor terrified by its frowns. In proportion as we realize the future, shall we moderate both our joy and sorrow relative to the present. To fulfil as a hireling our day of holy and zealous labour for God, and to keep our course and finish it well, will be the highest object of ambition to him who lives for eternity: the world will lose its ensnaring charms, and temptations otherwise irresistible will prove powerless. What charms can the giddy pleasures and amusements of the children of dissipation have for the man, whose soul is constantly filled with the loftiest anticipations, and who is accustomed, with rapturous desire, to dwell on the enjoyments of the heavenly state? Faith, contemplating the glorious reversion, is equally victorious over the world when it frowns. Even Christ Jesus our Lord is represented as enduring his cross for the "joy set before him," Heb. xii. 2; and his faithful followers will deem their afflictions light and momentary, only while their eye is steadily fixed on the future, 2 Cor. iv. 18. If the Christian must endure the cross in the way to the crown, it will be a source of unfailing support and encouragement, to dwell on the brightness of that crown. If in this world weeping endures for a season, we know that hereafter God will wipe away all tears from the eyes of his people. The views with which Stephen was indulged when he kneeled

down before his persecutors to call on the Lord, have supported martyrs at the stake; and while laying hold on eternal life, the servants of Christ, in every age, have been willing to suffer the loss of all things here. Amidst all the poverty, meanness, pain, and fluctuations of this world, the believer is cheered and sustained by the happy prospect of never-ending glory in the world to come. Right reason and true religion, therefore, teach the duty of familiarizing the mind with ideas of the future state. To acquire the most deep and vivid impressions of the reality and importance of things unseen, and to guard against every thing which would efface those impressions, will tend greatly to advance our sanctification and our enjoyment, till faith shall be exchanged for sight, and we shall know even as we are known. * *.

ON

The Supplying of our Churches WITH ABLE PASTORS.

A particular account of the officers in the christian church is found in Eph. iv. 11. The first-mentioned, *apostles*, ceased with the age in which they arose. The second, *prophets*, could continue no longer than inspiration remained in the church. The third, *evangelists*, were assistants to the apostles, and were sent by them to travel among the infant churches, to ordain elders over them, and to set in order the things that were wanting. Of this kind were Timothy, Titus, Philip the deacon, and others. These ceased at a very early period; Dr. Dwight supposes about the year of our Lord 116. The last-mentioned, *pastors* and *teachers*, according to some writers, were not two distinct orders of men, but one and the same. This supposition is chiefly founded upon the manner of expression, which is not, (as in other instances,) some, pastors; and *some*, teachers;—but, "some, pastors *and* teachers." Others, however, with greater probability have thought, that "*teachers*" were gifted brethren in the church, who assisted the pastors by itinerating around their several districts. These, especially in the early ages of christianity, must have been a very useful order of men; many by their means would hear the gospel, who might otherwise have lived and died without that privilege.

Our missionaries in India have pursued nearly the same plan; many of their converts from among the natives have become teachers, and have greatly assisted in the diffusion of the gospel: no other plan could have been so effectual.

Something of this kind has also of late years been done at home. The members of our churches, chiefly young men, have gone into villages, and have exercised their gifts, some in addressing small assemblies gathered together for the worship of God, and others in reading the scriptures to them, or a short sermon adapted to the occasion; and through the divine blessing, "the wilderness and the solitary place have been glad for them, and the desert hath rejoiced and blossomed as the rose." There may still be young men in our churches, who partly through their own modesty, and partly through being overlooked, are now but of little use, that might, if called

forth, be of important service in this department. Let us make inquiry for them; there is work enough to employ them all; "the fields are white already to harvest. Work while it is day," said the Saviour; "the night cometh when no man can work."

Whether the latter interpretation of the words, "Some pastors and teachers," be the true one or not, teachers seem necessary. Christ having redeemed his church by his own blood, will certainly provide it with suitable pastors. These cannot continue by reason of death; nor can men become able all at once to sustain that office. The practice of teaching prepares them for it; and if the gifts possessed by the church were carefully sought out, and properly cultivated, there would no doubt, upon the death of pastors, be able ministers to supply their places, and also some to take the oversight of newly formed churches. If it should be said that pastors and deacons are the only permanent officers in the church, and that this system goes to establish another kind of office,—it might be answered, that teachers acting under the direction of their pastors, and with the consent of their churches, have no official power; they are only exercising their gifts preparatory to future and more public usefulness. We bless God that at the present time there are many in our denomination, both in our academies and out of them, who possess this gift; who by his providence and grace will, we hope, come forth into the pastoral office, and perform its duties with fidelity and success. Thus we trace a degree of similarity between the primitive and the present age, which may the Lord preserv and increase.

Pastors of churches should be men of experience and general information, as well as of piety and talent. Their services are many, their difficulties great; knowledge of every kind is useful to them, especially that which relates to the sacred writings. Ignorance leads to enthusiasm, to superstition, and to presumption. The crude and indigested sermons of some ministers have been hurtful to the cause of God. Men of understanding and of taste have insensibly, and almost irresistibly, associated in their minds the nature and manner of those sermons with the religion they were designed to promote, and thus in their esteem the beauty of the glorious gospel has been tarnished, and its moral excellency depreciated. The profession of the law and of medicine has been taken up by men of little or no understanding in them, and thereby the property and the health of many have been injured. But this, though a great evil, is nothing when compared with the mischiefs that have been occasioned by injudicious and garbled statements of the gospel.

Great care should be exercised by christian churches, respecting the piety and talents of those whom they countenance as "teachers," and recommend as proper persons for academical instruction. There are young men that might be of use in the church if wisely employed, who would be quite spoiled if sent to an academy; the time and money would be worse than thrown away. It is not every one who can speak to the comfort of a few poor people in a cottage, that should have several hundred pounds spent on his education. The ability of saying a few things

about the preciousness of Christ, the efficacy of his blood, the freedom and sufficiency of his grace, and the importance of salvation through him, with some tolerable consistency, may be acquired where there is scarcely any capacity for the learning of Latin, Greek, and Hebrew.

When pastors who are now labouring in word and doctrine shall be gathered to their fathers, it is expected, that those who have the gift of teaching, particularly in our academies, will take their places. As our aged Elijahs ascend to heaven, may their falling mantles rest upon our young Elishas, with a double portion of the Spirit of God, to qualify them for their important stations. It is pleasing to see the liberality of the religious public provide for the education of these young men, many of whom are taken from arduous occupations, and generously placed under the care of men, whose piety, affection, and learning, eminently fit them for their important station. These excellent men consider their labour sufficiently repaid, and the contributors to these institutions think their money well laid out, when these plants become cedars in the garden of God.

It is however too notorious to be concealed, that some of them have not devoted themselves so unreservedly to his glory, and the good of souls, as they ought to have done. It has appeared to country people, (who at least are sometimes right,) that they have wished to become "*young gentlemen*" instead of indefatigable servants of God, and have formed habits so expensive, that when churches, chiefly composed of poor people, have been destitute of a pastor, they would not send to an academy for probationary supply, lest they should have various disappointments, and ultimately no success. "A man from the *academy*, they have said,—who can support him? Neither could we understand him; he would be above us. We want a man of plain good sense—of sound piety, and sterling talent; —one whose ministerial gifts are like a spring of living water; and not like water in a pool, collected there by artificial means, and which soon might be drawn dry; —one who would set his shoulder to the work, adapt himself to his situation, behave well in the house of God, and endure hardness as a good soldier of Jesus Christ. If the Lord send us such a man as this, we do not care where he comes from; if he have learning, all the better; but, learning or no learning, we must not have a *gentleman*." Such a one being in their opinion too much to expect from an academy, these people have turned their attention to men of plainer habits, and more simple address; which unhappily in some instances has been to their hurt, for even these have not always been what could be wished, but some of them, being lifted up with pride, have fallen into the condemnation of the devil. Lord, what is man? What are even the best of men if left to themselves? How much need have churches to pray for their ministers, and ministers for themselves, that they enter not into temptation!

It must, however, notwithstanding some failures among academics, be admitted, that the great majority of them have answered the expectations of both their tutors and supporters. Education has enlarged their minds, increased their knowledge of the-

ology, cultivated their gifts, and greatly assisted their ability for preaching; and their studies in future life have thereby been directed to the best of purposes.

In some instances the foundation has been laid at the academy, on which a superstructure has afterwards been erected, the combined utility and beauty of which have been heard of far and near. One such man is worth, to the cause of truth, all the pains and cost bestowed on himself and on many others. The gospel may be preached without much learning; but it cannot without it be defended from the bold attacks of infidelity. Academies therefore for young ministers are not in vain; but the increase of them, where rightly conducted, must be reckoned among the improvements of the present day.

It is a true saying, "If a man desire the office of a bishop, he desireth a good work;"—one in which angels would delight to labour. Let him not then neglect the gift that is in him, but let his profiting appear to all men. Some may oppose and speak evil of those institutions, in one of which he is receiving his education; but let him endeavour to silence them by a meek and humble deportment, and by making his learning subservient to the great ends of the christian ministry. If any one of these originally promising youths be so unhappy as to indulge in lightness and vanity—to give himself to dress and finery—to form expensive habits—and to dream of priestly dignity, let not learning nor religion bear the blame; but let him know, and seriously consider, that divine influence will recede from his heart, that the love of God will abate in his soul, and that, destitute of spiritual feeling himself, he will not be able to make others feel. Like Sampson, shorn of his locks, he will become as other men; he may go out and shake himself as at other times; but the Spirit of God, though he himself may not be aware of it, will have departed from him. Such conduct will be attended with consequences extending beyond the grave. He will lose all sense of comfort in his own soul; he will not be an instrument of usefulness to others; and by sinking the value of learning in the eyes of the illiterate, and the dignity of the christian ministry in the estimation of the world, (for there can be no true dignity without humility,) he will do incalculable mischief. He may acquire theoretical knowledge, and by the power of mental mechanism be able to deliver a few sermons with graceful attitude; but not coming from his own heart, neither will they reach the hearts of others.

We would say to the youths placed in these important situations—Give yourselves to the duties of your stations. Obey them under whose care you are placed; disobedience must hurt, if not disgrace you. Endeavour to acquire all the knowledge you can, and consecrate all your acquisitions at the foot of the cross. Realize, as much as possible, the solemn pomp and awful grandeur of the final judgment, where you must shortly appear. Remember the obligations you are under to the christian public, and the vows of God that are upon you; the happiness of heaven, and the miseries of hell; the doom of "the wicked and slothful servant," and the reward of the faithful minister of Christ. Represent to your imagination the doleful cries of lost souls, particularly those who descend into perdition, not only

with their own guilt upon them, but with that of others; who, though they preached the way of salvation never walked in it themselves, but became the means of damnation to those to whom they might have been the instruments of salvation. What mind can conceive the keen anguish and cutting despair such unfaithful ministers must endure to eternity? They will bitterly lament the day of their birth, and curse the hour when they entered on the christian ministry. There is, however, nothing to discourage you, if your hearts are right with God, and you are anxious to devote yourselves to his glory in the salvation of men. It is undoubtedly an arduous employ; but the promises and faithfulness of God are engaged for your support. Strength shall be equal to your day; God himself will be your refuge, and your strength, and your very present help in time of trouble. In yourselves you are weak; but you shall be strong in him. Of yourselves you can do nothing; but you shall be able to do all things through him who strengthens you. Having called you by his grace he will never leave you, nor forsake you.

Read much; but above all books read the Bible. We never find a richly stored mind in one who is averse to reading. The proper choice and right use of books are two main hinges on which your improvement turns. The want of a taste for reading has forced many young ministers into vain and unprofitable company, and into loose and idle conversation, which have dishonoured their profession, and ruined their reputation. The mind is necessarily active; if therefore it be not employed in proper pursuits, it will employ itself in improper ones.

Be not however desirous of having it merely to say that you have read such a number of volumes; one book read with attention will be of more service to you than many read with haste. Where there is a thirst for information, and a habit of attention, we may expect a pleasing progress in useful knowledge. The mind of such a man will be like a house furnished both for use and for ornament.

Pray much; prayer will sanctify your reading, make your best impressions permanent, and increase your devotional ardour. You have set your hand to the plough; never think of looking back. We are engaged in the same cause with you; in a little time we shall drop into the dust, and leave it in your hands; we wish you to feel its importance, and to spend yourselves in the service of God.

It is the cause of God—of Christ—of the Holy Spirit—of angels—and of all good men; it must prevail over all opposing power, and bring every enemy into subjection. They who fight its battles, shall share its triumphs, and partake of its spoils. Think of the faith of Abraham, the meekness of Moses, the piety of David, the fidelity of the prophets, and the labour of the apostles, all of whom received a rich and glorious reward. Their God is your God; he helped them, and he will help you. Consider the love of Christ in dying for the vilest of the vile—in dying for you, to redeem you from endless torments; and let this love constrain you to holy diligence in his cause. Drink deeply into the spirit of the gospel; meditate on the benevolence of its

principles, the holiness of its precepts, and the tendency of the ordinances which were instituted to bring to remembrance the sufferings and death of him in whom centres the hope of man. Never forget how much your success depends on divine influence; while Paul planted, and Apollos watered, it was God that gave the increase. No power of language, nor earnestness in preaching, can change the heart. The sons of thunder and of consolation both labour equally in vain, unless the Holy Spirit apply the word to the conscience: "Not by might, nor by power, but by my Spirit, saith the Lord."

Finally; some of the best and most useful ministers of the New Testament, who were not favoured with your advantages, have lamented the want of them; and although the native greatness of their minds did remove mountains of ignorance, and dissipate thick clouds of darkness, so that they became great and useful men, they would have been still greater and more useful, had they received a liberal education in their youth. Be not discouraged; perseverance will effect wonders. A consideration of the difficulties arising to a christian minister from the want of learning, should make you labour night and day to acquire it. Our blood chills, our hearts tremble, to think of the fatal consequences of unfaithfulness to God. "Cursed be the deceiver which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing." O pray that this curse may not fall upon you. We also will pray for you.

Yours,

AN AGED MINISTER.

DUTCH BAPTISTS.

(From Mr. Ward's Farewell Letters.)

Continued from Page 392.

DOCTRINES.*

"*On the fall of man.*—In the fall man lost his innocence, and all his posterity are born with a natural propensity to evil, and with fleshly inclinations, and are exposed to sickness and death. The posterity of Adam derive no moral guilt from his fall; sin is personal, and the desert of punishment cannot be inherited. Natural evils may, however, arise out of the transgressions of ancestors.

"*Of the person and dignity of the Saviour.*—The Son of God left, of his own free-will, the state of glory in which he dwelt before his appearing on earth; and he became man in all respects like us, sin excepted. The incarnate Son of God is set forth to us as inferior to the Father, not only in his state of humiliation, but in that of his exaltation, and as subject to the Father. It must, however, be kept in view, that notwithstanding the incarnate Son of God is inferior to the Fa-

* This account of the Doctrines of the Mennonites is extracted from a Summary of Christian Doctrine, by the Rev. J. Gan, the Mennonite Minister of Ryswick, translated by the Rev. W. H. Angas, of Newcastle upon Tyne.

Mr. Gan says, that the Dutch Baptists are descended from those Christians who inhabited in a very early period the valleys of Piedmont, and who in the following ages spread themselves through different countries, and were commonly called Waldenses; that in the year 1536 Menno Simon attached himself to them; and that the Dutch Baptists called themselves by his name to distinguish themselves from the Munster Baptists. For additional information upon this subject, see our Magazine, Vol. X. year 1813, pp. 364, 365, 366, 404.

ther, he is, nevertheless, according to the purposes of the Most High, partaker of glory with the Father, and an object of religious trust and confidence in like manner as the Father.

"Under the head, *the names of God*, this author says, The One True God is mentioned in the New Testament as the God and Father of our Lord Jesus Christ, in consequence of the near relation of our Saviour to the Most High.

"*Of the death of Christ.*—As the Saviour, being the Son of God, was entirely without sin, on account of his perfect holiness and free-will offering, his sufferings and death have this value in them, that God, according to his own gracious will, bestows on all the guilty the forgiveness of sins, and hereby the pious, who believe in Christ, are appointed to the enjoyment of abundant bliss hereafter. God is so well pleased with the perfect obedience of the sinless Saviour, that he will consider the anguish and pain to which the Saviour freely submitted, and particularly the death of the cross, as equivalent to the punishment the guilty had deserved; and, as the reward of the Saviour's merits, he will bestow upon those whom the Saviour acknowledges as his own, an abundant share of bliss hereafter. This is the effect of God's previous mercy and love. The sufferings of the Saviour in no respect tended to move God to a favourable disposition towards mankind; but these sufferings were endured to show his holy aversion to sin, and to give to the world the strongest proofs of his mercy; and thus to inspire the penitent with a perfect confidence in him their heavenly Father. Christ died for all men in this sense, that all men, without exception, might partake, upon conversion and faith, the salvation obtained by him. This salvation is universally and unrestrictedly offered in the preaching of the gospel: none are excluded but by their own fault. That which makes us partakers of the benefits of his death and sufferings, is the union we have in his sufferings, his merits, and his glory.

"*On faith and conversion.*—Salvation consists in the knowledge of God's holy will; in the forgiveness of sins; in the supports of the Holy Spirit; and in the enjoyment of heaven. In order to partake of this salvation, we must believe in Christ, which consists in acknowledging him as the deliverer and king bestowed by God, in receiving as truth all which he taught, in reposing tranquilly on his assurances, and in being ready to obey all his commands. By this faith we are more particularly to understand, the humble, believing, and thankful embracing of the rich and merciful purpose of God in the Saviour's sufferings and death upon the cross. In order then to believe, it is necessary that we should in the beginning have a pious disposition, that is, conversion. This conversion consists of that moral reformation, whereby men not only pass from a sinful to a virtuous life, but also reject sinful desires, and become disposed to do all the will of God. Regeneration refers to that change of mind, whereby we become new creatures, or new men, and this is the same as conversion. The effect of faith in Christ, is a zealous observance of duty, united to the desire of advancing in moral perfection.

"*Of justification.*—We are jus-

tified by faith in Christ, that is, by this faith we are freed from guilt, and considered and treated as innocent, sin being cancelled.

"*Of sanctification.*—It is the duty of those justified by faith in Christ, to apply themselves to the practice of true piety, and in this they are assisted by the Holy Spirit's influences on the mind, which are enlightening, sanctifying, inspiring holy feelings and encouragements to duty. These influences are also consoling; and these benefits of the Holy Spirit are the portion of all the pious and prayerful.

"*Of water baptism.*—The solemn ordinance of christian baptism consists in an immersion in, or in pouring upon of, water, in the name of the Father, the Son, and the Holy Ghost. The words, in the name of the Father, the Son, and the Holy Ghost, signify faith in God as the universal Father; in Jesus Christ, as the Son of God; and in the Holy Ghost, as the power of God, by whose immediate influence the apostles spoke with divine authority, confirming the commission with miracles. Immersion in, or the pouring upon of, water, is a proper image of purification, and therefore this ordinance siguifies the purifying of the mind, the forsaking of sin, and the obligation to a holy life: hence baptism is called the laver of regeneration. It further signifies the embracing of the christian religion, and introduces us to christian communion. As the embracing of the christian religion promises to the guilty the forgiveness of sins, so baptism is a sign of acquittal from all former sins. The proper subjects of baptism are all sinners who believe in Christ, and who acknowledge it to be their duty to profess the christian religion. Conversion and faith are therefore indispensably necessary to qualify a person to receive baptism in a manner agreeable to its institution and signification.* They who are

* A Reviewer of Mr. Ward's Letters in the Congregational Magazine says, "The Mennonites can hardly be denominated Baptists, as that term is understood in England:—for though they refuse to baptize infants—it appears they have a set time for the ordinance, and baptize the children in consequence of their being born of parents who belong to their community. They baptize them as catechumens at the age of sixteen, and always by pouring or sprinkling, so that they are rather a sect between Baptists and Pædobaptists, and we conceive this method makes rather more for the practice of the latter than of the former." —*See Con. Mag. for Aug. p.* 432.—We believe this is the first time the Mennonites have been claimed by the Pædobaptists as belonging to them rather than to the Baptists. If, however, they could make good their claim, our cause would not suffer by it; for although we should lose the persons, we should acquire a fresh mass of concessions, in addition to the almost numberless testimonies of eminent Pædobaptist writers which already exist in our favour: and we know not whether the concessions of opponents are not more important than the opinions of adherents. We should then hear a person, who is "rather more a Pædobaptist than a Baptist," say as follows: "The proper subjects of baptism are all sinners who believe in Christ, and who acknowledge it to be their duty to profess the christian religion. Conversion and faith are, therefore, *indispensably necessary* to qualify a person to receive baptism in a manner agreeable to its institution and signification."

But the Mennonites are not the less Baptists on account of what is alleged by this Reviewer: for although they baptize the children of parents belonging to their community when grown up to years of maturity, it is as "catechumens," and as persons "acknowledging it to be their duty to profess the christian religion," which is enough to constitute them Baptists. It is true they practise sprinkling; but they have adopted this practice, from their regard to what they believe to be the scriptural mode, and in opposition to what they believe to have been the universal

the children of christian parents, and have been educated in the christian church, are under an obligation to be baptized, as well as converted Jews and heathens.

"*Of a future state.*—Although acquittal from guilt is bestowed upon faith, without respect to works, yet salvation is promised upon works of piety as the fruits of faith. The misery of the condemned will be proportioned to the measure of their crimes."

(To be concluded in our next.)

HARVEST HOMES.

To the Editor of the Baptist Magazine.

THE secret atheism of the human mind is developed at most public festivals; but at no time is this deadly principle seen to operate so generally, as at those autumnal festivals named Harvest Homes. In several counties of England, at this season of the year, I have seen drunkenness, with all its odious concomitants, carried to its greatest height. The earth has yielded its precious produce, which, perfected by the sun's rays, is now housed, to be brought forth for the use of man; and man, ungrateful man! instead of returning thankful adoration to the supreme Being, the Giver of all good, sings foolish songs, swears dreadful oaths, and gets drunk at a midnight carousal: awful proof that, in the heart of man unrenewed by the grace of God, atheism is the predominating principle! In the autumn of this year, in Bedfordshire, I had the pleasure to see, at one of these festivals, a conduct the direct contrary to that which I have described. I was invited by a farmer, an old acquaintance, to sup with him. I entered the hall, and there saw preparation for a considerable number of persons to sup. I entered the parlour, where I saw several persons of respectable appearance, and soon discovered that one of them was the Rev. T. R. a Baptist minister. After a good supper, agreeable conversation, and singing some suitable hymns, in which every person in the house joined, and which were composed by the Rev. T. R. for that purpose, all returned to their respective homes in a state of perfect sobriety.

I am, Sir,
Your obedient servant,
A TRAVELLER.

November, 1820.

---

practice of antiquity. "They acknowledge that immersion was the practice of the church, from the age immediately succeeding that of the apostles, down to a very late period. But they say, that it was an early corruption, and that either pouring or sprinkling was the apostolic mode." *See our Memoir of Menno Simon, November*, 1818. They so far act right, though they understand the language of scripture upon this head differently to what we do; and we honour them for paying no attention to the practice of antiquity, even though universal, but immediately repairing to the fountain of truth.

Query. Should we lose from our denomination the Dutch Baptists, shall we not lose with them our fabled descent from the fanatics of Munster, that mixed multitude, consisting of Lutherans, Baptists disowned and discountenanced by their pious and peaceable brethren, and Roman Catholic boors? with whom, however, if they had been all Baptists, no religious denomination of the present day has any more concern than with the deluded Pædobaptist followers of Wat Tyler and Jack Cade, or the fanatical Pædobaptist adherents of Thomas Venner and Dr. Sacheverel.

BAPTIST CHURCH
AT
STEVENTON.

THE following is an extract from an old Church-book.

"1673. About eighteen years ago, some of the faithful in Christ did gather together at Steventon, in the county of Bedford, to walk in the commandments and ordinances of the Lord with their brother and teacher Stephen Hawthorne, their overseer, whose names, with the names of them that have been since added unto them, are hereunder written.

Gregory Read, an old disciple.
Catherine Read, his wife.
John Read. He was a teacher, and was also appointed to break bread to the church as an elder in the chief brother's absence, and to baptize believers.
Judith Read, his first wife.
Richard Laughton, Steventon.

The names of 159 others follow; of whom 58 were men, and 101 women. Their sirnames were Wooton, Cox, Finden, Ashburn, Savage, King, Hine, White, Negus, Allen, Laughton, Smith, Stratton, Harrison, Little, Lovell, Atkinson, Adams, Toll, Newman, Classen, Woodfield, Bowman, Harpey, Chapman, Chamberlain, Osmond, Bull, Fowler, Norris, Copperwheat, Higgs, Lawrence, Holt, Dix, Clare, Todd, Carter, Pabe, Barringer, Reynolds, Odell, Fisher, Grunden, Rose, Church, Greenwood, Ball, Hilton, Bithrey, Brown, Tayler, Moby, Field, Lowle, Boys, Payne, Grime, Boney, Pitum, Dison, Stevenson, Balderson, Ashburner, Scrivener, Bosard, Lambut, Dickens, Woodward, Hardick, Harris, Shelton, Man, Webster, Stiffe, Sermener, Woodman, Gurney, Astwood, Seward, Foskett, Coles, Allison, Roberts, Fenn, Hulett, Kingston, Alom, Grey, Irons, Choak, Hollowood, Homes, Fleary, Stoakes, Page, Bray, Morris, Norris, Collison, Skevington, and Topp. The places where they resided were Steventon, Oakley, Milton, Wollaston, Radwell, Thurleigh, Turvey, Pavenham, Northampton, Chillington, Brayfield on the Green, Clapham, Hackleton, Weston (Bucks), Bowsted, and Horton.

The first place of meeting was a large barn on the premises where I now reside; previous to which they met where and when they could, often attending preaching in the dead of night, and baptizing also. The women tied a woollen apron to four sticks, and held it over their preacher's head, while he (Stephen Hawthorne, Senior,) preached in the dark, close to the parish of Turvey; and when they were disturbed by the parish-officers of Steventon, they got through the hedge into the parish of Turvey, to prevent their being taken into custody. There is in the yard behind my house a stone, on which are these words; "Here lyeth the body of Stephen Hawthorne, Senior. He deceased March, ****." All that followed is entirely lost. There is another tombstone with this inscription, "Here lyeth the body of Ann, the wife of Simon Hearcock, She departed this life 13th of May, 1713, aged about seventy-four years." There is no certainty when Stephen Hawthorne, Senior, died. He had several helpers. One of them was his son Stephen. Also, Messrs. Negus, Hearcock, and Read. They, together with their pastor, visited the various

branches of the church at Northampton, Rushden, Carlton, Sharnbrook, Keysoe, Oakley, Milton, Bromham, and Turvey. Stephen Hawthorne, Senior, was succeeded by Daniel Negus, who died of the small-pox in 1710, after having been pastor of the church only five years. He was succeeded by Simon Hearcock, who was born August 3, 1653. William Bowyer succeeded, who was quite blind the last ten years of his ministry. He died in the year 1746. The present meeting-house was built entirely at their own expense during his ministry, and opened in the year 1723. He was succeeded by Joseph Clayton, who was born February 3, 1710. He first preached at Steventon in the year 1750. He had been a member of the church at Cambridge, and was ordained at Steventon June 5, 1751. Mr. Simpson, his pastor, preached on the occasion. He died September 10, 1790, aged eighty years. Before his death, for several years, he was assisted in the Lord's work by three gifted brethren, viz. Mr. Gamby, who was ordained pastor of the church at Southill, Bedfordshire, July 19, 1787, and died September 4, 1802; Mr. John Whitney, who was ordained pastor of the Baptist church at Winwick, Huntingdonshire, now meeting at Great Gidding; and Mr. James Pratt. They were all called to the work of the ministry during his pastorship. Mr. Pratt, by his desire, preached his funeral sermon from 1 Thess. iv. 17. Mr. John Millard was ordained pastor Oct. 8, 1795, and resigned his office, Michaelmas, 1802. He was succeeded by the writer of this account, the second Sabbath in October the same year, who was ordained June 5, 1804, and at his advanced years may expect soon to be succeeded by another. When he came to Steventon, he found only twenty-three members, and the congregation reduced to less than twenty persons. There are now forty-seven members, though several have been removed by death since he came. The congregation is sometimes now from 200 to more than 300; but they are for the most part very poor people. We have a Sunday-school, consisting of nearly one hundred children. All the ways to the meeting in the winter season are very dirty, and when we have a deep snow very few persons can attend. Our school is conducted by our young people as teachers gratuitously.

JOSEPH SUCH.

Steventon, Bedfordshire,
March, 1821.

ANECDOTE.

A MINISTER in the country, who frequently visited a widow lady with one daughter, always heard sad complaints from the mother, that her daughter was fond of public amusements. One day when this was again repeated, the daughter said, "Mother, who took me first to those places?" Conscience did its office, the mother was silent, and no more was said on the subject.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XXV.—*COPPER.*

"Thousands of years have roll'd along, and yet
How little of th' Almighty's works is known!
In this our favour'd isle, not long ago,
The valued Copper, found, was cast away;
Nor known nor guess'd its traits distinguishing:
Its nature hard, its vast ductility,
Its colour rich, its son'rous property
To Musick's magic art invalu'ble."

THIS metal is found in each quarter of the world. Although copper mines have not been worked in Britain more than 160 years, it occurs in various parts of it, and in great abundance in Cornwall and the isles of Man and Anglesea: the latter is said to have yielded some time since 20,000 tons annually.

The discovery of the uses of copper in this country, is a consequence of the progress of chemical science, before the study of which miners cast it aside as a useless substance. The progress of philosophical inquiry is a very interesting subject to the contemplative mind, alike illustrating the wisdom of God and the ignorance of man. Accessions to the stock of human knowledge have been made in every age, and yet how little is known! Every progressive discovery serves but to confirm the scriptural declaration, that man is born as the wild ass's colt, and to show that the most enlightened are but in the infancy of knowledge. The discoveries of modern times would astonish our forefathers could they witness them, and it is more than probable that our children's children will deem our acquirements but scanty. Nothing is easier now than to ascertain the existence of copper in its primitive state. Miners merely drop a little nitric acid on the suspected substance, and in a few minutes apply some of the acid with a feather on the blade of a knife, and if it contains the least portion of this metal, it will be visible on the knife; or, to speak in the language of chemistry, it will be precipitated on it.

It is scarcely necessary to say that this metal is of a red colour, is susceptible of great brilliancy, and is very offensive to the taste. It is hard, and so sonorous, that various musical instruments are made of it, particularly the numerous kinds of horns, trumpets, &c. It is so elastic that rope-dancers employ it for their feats; and such is its tenacity, that a wire 1-10th of an inch will support nearly 300lbs. It yields only to gold in ductility, and resembles it in malleability, being beaten into thin leaves, and sold in paper books for various ornamental purposes of an inferior kind, such as covering children's toys, in which state it is known by the name of Dutch metal.

It would be difficult to enumerate the uses of this valuable metal, of which that just named is but one of the most trifling. Since the demands of luxury have given so much interest and importance to the profession of cookery, it has been employed in culinary vessels of almost endless variety, both for convenience and beauty. It is also advantageously used in the construction of large boilers, called by the name of the metal out of which they are made. It forms also a most durable covering for the bottoms of ships, and not being easily affected by fire or heat, it is substituted for iron in the machinery of gunpowder mills; nor must its great importance be overlooked as an essential ingredient in the useful compounds of bell and gun metals, bronze, pinchbeck or prince's metal, and espe-

cially brass, which is formed by uniting with it zinc. It seems that the metallic mirrors of the ancients were a compound of copper and tin, in the proportion of two parts of the former with one of the latter. Besides these uses, it is combined with the sulphuric acid to form Roman vitriol, and every one is familiar with its use as a common coin.

Having in a former essay endeavoured to familiarize the curious and important process of oxidation, we need only now remark, that this metal is capable of two kinds, the red and the black. Long exposure to the atmosphere is sufficient to oxidize this metal, or, in more common language to rust it, and the crust with which it becomes covered resembles verdigris. It is impossible to be too careful in the management of covers and vessels of copper, used for domestic purposes, for although happily oily and vegetable substances do not endanger them while hot, yet, if the utensils are neglected, and the matter suffered to cool in them, a poisonous substance is generated, the fatal effects of which have been frequently experienced. Mr. Parke, in a note in his valuable Grammar, quotes the authority of Dr. Johnstone on this subject, and informs his readers of "three men, who died, after excruciating sufferings, in consequence of eating some victuals, prepared in an unclean copper, on board the Cyclops frigate; thirty-three other men became ill, and were put upon the sick-list, at the same time, and from the same cause."

Copper, moreover, has numerous salts, some of which are extremely useful, and it is only another proof of the ignorance of man that they are not all so. Of the former are sulphate of copper, or Roman vitriol; acetate of copper, or verdigris; blue verditer, and some others. The first of these is much used by dyers; fowling-pieces and tea-urns are coloured by a solution of it. Several important green colours are made from the salts of this metal, as Mineral green, Scheel's green, and Brunswick green.

How vast is the empire of God, and yet not a department of it but contains boundless stores of wealth! Even in the very bowels of the earth, what wonderful processes are perpetually going on in the formation of the various metals, gems, &c.! All is activity and order in the divine government; if the contrary is at any time seemingly apparent, it is only so to the blindness of man.

How affecting it is to consider, that there is no connexion between the progress of man in philosophical information, and his acquaintance with the character and spiritual kingdom of God! How affecting to behold the greatest advancements made in the former, while the student is in the grossest ignorance of the latter! What a picture of human depravity and degeneracy is presented in the individual, who spends all his time and energies in the acquisition of human science, and yet has not only no knowledge, but no taste; and not only no taste, but actually a contempt, for that knowledge which is supremely important! In the days of primitive Christianity, the preaching of the cross of Christ was accounted foolishness by the learned Greeks; and even now, "not many wise men after the flesh" admire it. It is not however to be inferred that "ignorance is the mother of devotion," or that there is a necessary connexion between science and infidelity, between philosophy and carnality of mind; there have been, and still are, many illustrious examples, in whom the circle of the sciences has been consecrated to the cross. For although God hath in general chosen the foolish things of the world to confound the wise, that no flesh should glory in his presence, there are many exceptions. The invitations of mercy are addressed to all, and the remedy efficacious wherever through the power of divine grace it is embraced; but every object pursued with the whole ardour of the soul, to the neglect of God, leads its votaries from Him. Be it the concern of the reader, therefore, to seek first the kingdom of God and his righteousness, and to make every attainment and acquisition tributary to that great end.

N. N.

Obituary.

MRS. ELIZABETH BROWN.

On Saturday, March 24, 1821, died at Thetford, Norfolk, in her thirtieth year, Elizabeth, wife of Mr. Henry Brown, and daughter of Mr. and Mrs. Silcock of Stalham.

The subject of this Memoir often adverted with pleasure to the early attempts made by her parents to impress her mind with the importance of religion. She ever regarded these as among the means which God employed to bring her to an acquaintance with himself.

On leaving school she went to reside with some relatives in the Isle of Wight. The striking features of her character began now to display themselves, and did not fail to secure for her very general esteem. Here also her natural taste for scenery was elicited; and the beauties of the island were, in after life, the subjects of frequent recollection and description.

Shortly after her return from the island, she evinced increasing seriousness of manner, and attention to divine things, the commencement evidently of that work which terminated in her conversion to God. This was gradual, and marked by no circumstances of an extraordinary nature. In her nineteenth year she became decidedly impressed with the duty of making a profession of her faith in Christ. After having been publicly baptized by immersion, she united in communion with the church at Ingham, of which her parents are highly esteemed members, and her father a deacon. Her religious sentiments were at once firm and liberal. She rejoiced in meeting real Christians of all denominations at the Lord's table; but she was a Baptist from the most conscientious motives, claiming the right of private judgment, and leaving others to exercise the same.

In 1813, she entered the family of a married sister at Heacham, and undertook the education of her children; an employment for which she was eminently qualified. The letters which she wrote during this time will be long valued as interesting memorials of her friendship. Her correspondence with a young friend, chiefly during a severe affliction, was instrumental in her conversion.

May 23, 1816, she was united in marriage to Mr. Henry Brown of Thetford; and if diligence in domestic management, and kind attention to her husband and children,—if neatness of attire, a retiring modesty, and a dignified simplicity of manners,—could adorn the conjugal relation, never was it more adorned.

The following extract from her diary shows in what manner she entered and sustained this important connexion of life. "I entered on this state with fervent prayer, and with many resolutions, which I endeavoured to make in reliance on Divine aid. For three quarters of a year my health was seldom interrupted, and I felt generally a grateful sense of God's goodness. I was, however, beginning to reckon too much on the endearments of life, and might have expected a cloud. I was fixing my affections on things below."

In 1817 symptoms of declining health began to awaken the apprehensions of her friends; and for two years afterwards they were, to a greater or less degree, frequently revived. Towards the close of 1819, her increased debility scarcely left a hope of her continuance. But it pleased God somewhat to revive her; though for nearly eighteen months afterwards she was unable to walk even across her chamber, and was generally confined to it.

Taken thus early from active life, and from scenes of anticipated usefulness, she was calm, cheerful, and resigned, and was never heard to

repine at the will of God. She never regarded a necessary absence from society, through bodily weakness, as a sufficient reason for a neglect of its interests. With this impression she continued her direction of domestic affairs, and was ever devising liberal things. When she could not personally execute her plans, she employed others.

Her rising charge now occupied a large share of her attention; and there are left behind many pleasing specimens of the manner in which she had intended, if spared, to conduct their education.

To the poor in general she was a steady friend: and the widow and the fatherless were among the objects of her peculiar solicitude. But in seeking their comfort, she was wont to consider an attention to their spiritual necessities as of the first importance. She formed a Society, in connexion with the Independent place of worship at Thetford, for lending religious books to the poor, which still exists, and is very useful.

She was well instructed in the scriptures, and the door of her chamber was ever open to the religious inquirer. She was a kind, an upright, and a faithful friend. She did not suffer herself to be prevented from giving reproof, when necessary, through being, as she always was, the greater sufferer. She was not easily offended. Her motto was, "Put the best construction on every thing." She esteemed "highly in love for their works' sake," all the ministers of the gospel. This remark will be felt by all the servants of Christ, who had the happiness of knowing her. She loved the ordinances of religion. Her affliction seemed to her painful, chiefly as it separated her from the "communion of saints." It was known, however, only to God, how soon she would be called home; and by her seclusion from the world, and by her trials, he was preparing her for higher enjoyments in the church triumphant, than the church below could afford. She was fully ripe for glory.

Were it possible to extract to any length, from the papers which she has left behind, this remark would be fully felt by the reader.

The state of her mind a very short period before her death will be in some measure learned from the following short extract, dated so late as Wednesday, March 24, 1821.

"I have been very languid in mind and body ever since the last date, but have, with but few and short intermissions, enjoyed cheerful hope in Christ, and have found him precious indeed, and his sure word a continual support. I have felt generally assured, that I am experiencing the inward witness of the Spirit, and have enjoyed peaceful, solid consolation. I can truly say, that the promises of scripture have been my meat and drink.

"Although at times much tried by pain and suffering, I have been remarkably supported with resignation, and acquiescence in the Divine will, and do but seldom feel an anxious care about myself. But at times the ties of nature cause much pain of mind; yet I am fully assured all will end for the good of my dear husband and children, and God will provide for them.

"The conflict within is still daily grieving me, yet I never remember to have enjoyed more settled peace. Thanks be to God who has given us the victory, through our Lord Jesus Christ."

After this period she gradually grew weaker. On the Thursday morning her spirits were somewhat depressed; and her nurse omitting, what she herself had requested she would do in this case, to repeat some texts of scripture, she said, "Why do you not repeat to me some promise? You should, when you see me thus."

On Friday and Saturday her sufferings were very severe. In the evening she wished the 12th chapter of John to be read to her, and among other hymns particularly mentioned

"Jesus, lover of my soul!"

On Sabbath afternoon her minister called on her, at her particular request. She asked him to pray by her, and discovered signs of great fervour. She spoke to him with great composure of the text she

would wish him to preach from in case she should die, and of the hymns which she had selected.

On Monday the 19th, she said to a friend, "I have not such triumphant evidence as some have, but that is of no consequence. No doubt when I get *there*, I shall *triumph indeed!* I know that I am going to Christ. I am enabled to give up all in this world. Still I wish to wait the Lord's appointed time." To another friend she said, "My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever. The name of the Lord is a strong tower: I have fled into it and am safe."

On Friday the 23d she said, "Christ is in me the hope of glory. He is the chief corner stone. By grace ye are saved, through faith. Not of *works*, (with emphasis,) lest any man should boast. *That* I have long believed. The gospel is a light to my feet, and a lamp to my path."

She was particularly attached to all societies instituted for the spread of the gospel. On Friday noon, she said to her brother-in-law, Mr. Thomas Brown, "*My* dear father and *your* dear father are always earnest in their prayers for the influences of the Holy Spirit. I see more than ever the necessity of presenting such supplication, and that, not only for individuals and for my own particular denomination, but *for the whole church of the living God.* For nothing except an abundant effusion of the Spirit can make them *one in Christ.*"

To the Society of which she was a member she felt the strongest attachment. The day before she died, she said to her father, "Comfort the mind of my pastor, by telling him that in due time he shall reap, if he faint not; and encourage the hearts of his people to pray, by mentioning the many happy and profitable seasons I have spent in their prayer-meetings."

On the morning of Saturday the 24th, she grew much weaker, and discovered signs of approaching dissolution. Seeing her parents and other relatives and friends assembled around her bed, she inquired, "Are you all here?" Being answered in the affirmative, she said, "I love you all very dearly, better than I can ever express, because I love you in Jesus. *That's* the bond of union where our love meets and is perfected. I never loved my husband and children so dearly as now. Tell my brother and sister who are absent, to remember the advice of good Mr. Williams in his Diary, to pay attention to religion before the heart is '*hard and brawny*' through sin."

In the afternoon she became insensible, and continued so until about a quarter before eleven, when she fell asleep in Jesus.

On Friday, March 30, her remains were deposited in the burying-ground attached to the Independent Meeting-house, Thetford. She was followed by her afflicted husband, her parents, and a numerous train of relatives and friends. The Rev. James Elborough delivered a short funeral address to a considerable number of spectators, from 1 Cor. xv. 54; "Death is swallowed up in victory."

On the afternoon of the following Sabbath, he complied with her last request, and preached her funeral sermon, from 1 Thess. iv. 13, 14, to a numerous and deeply affected audience.

Among the numerous losses which the church of Christ, relative affection, and private friendship, have been called to sustain, there are few so affecting as the present. Her memory is blessed. Her example lives. God grant that she may be as extensively imitated, as she was deservedly beloved.

J. E.

CHARLES BARRACLOUGH.

THE Obituary of Charles Barraclough, grandson of the late Rev. W. Crabtree, of Bradford, is necessarily deferred till our next number.

Review.

Brief Observations on the present State of the Waldenses, and upon their actual Sufferings, made in the Summer of 1820, *by Gorges Lowther, Esq.* Sewed. 52 Pp. Booth.

This pamphlet gives a statement of facts derived from "personal observation, and the most accurate information." It appears that while the inhabitants of the valleys of Piedmont were subject to France, (from the year 1800 until the fall of Buonaparte,) the Waldenses were rescued from the state of slavery under which they had groaned for so many centuries, being placed on a footing with their fellow-subjects. But since the restoration of the King of Sardinia, the persecuting edicts have been restored to their full vigour; and if they have not been so openly persecuted as in past centuries, nothing has been left undone which might injure them privately.

The author has given, in an Appendix, some of the rigorous edicts which at different periods have been passed against these afflicted persons, whose ancestors were confessors and martyrs for the truth, long before Wickliff and Luther exposed the abominations of the Mother of Harlots.

Some conception may be formed of their wretched condition, when it is known, that they cannot reside beyond the limits of their boundaries; that the minister cannot visit a sick person beyond those limits, unless he is accompanied by a catholic layman; and that his stay must not exceed twenty-four hours.

The pastors are allowed but twenty pounds a year, which sum is levied upon themselves.

They have petitioned the king for a full liberty of conscience; that the celebration of their religious rights may be insured; that they may be placed under the protection of the laws; that their religion may be no hindrance to their holding places in the civil administrations, and in the army; that they may be allowed to settle in whatever part of his majesty's dominions their affairs, or other circumstances, may require; that they may be allowed to purchase such books as are necessary for their church service, printed in his majesty's dominions, and to procure others in foreign countries; and that they may be permitted to enclose their burying grounds with walls, and to make all necessary repairs.* They pray further, that the catholics may not be allowed to entice children before their fifteenth year, nor to constrain them by force to do so afterwards.

From a table annexed it appears, that there are in the valleys 25 parishes, containing 19,710 Protestants, and 1,905 Catholics. The Protestants have 13 pastors; 13 central schools; and 34 schools in the mountains; but the fund is so trifling towards paying the masters, that several of them have fallen into disuse. One of these had been shut up for two years for want of means to pay the minister, which, although no more than one pound per annum, could not be raised, owing to the extreme poverty of the people.

The proceeds of this pamphlet are to be devoted to a fund for educating young ministers, selected from among the Waldenses for the service of the ministry, and who are usually sent to Lausanne for that purpose.

* "Victor Amadée, one of the princes of the House of Savoy, had been secured in the house of one Durand, a Waldense, for several weeks, and was safely conveyed away from his enemies. On his departure, the royal Duke said, he could never do too much for his kind protector, adding, For which reason I grant you and your family in perpetuity, to use your own garden for a burying-ground!"

"The want of Bibles is also prodigious: in many instances a Bible has frequently been torn in parts, in order to divide it in several portions for families living at a distance from each other."

Amongst those who have engaged to receive subscriptions are the names of the Right Honourable Lord Teignmouth, J. C. Villiers, M. P. and W. Wilberforce, Esq. M. P. We hope the benevolent design of the author will be realized, to "lessen the leading privations and sufferings of this interesting people, both civil and religious."

An Antidote against Deism. An Essay on the Truth and Inspiration of the Holy Scriptures. By the late Rev. Dan Taylor. Recommended by the Rev. W. B. Collyer, D.D. F.A.S. Mann, 36, Commercial-road, &c.

THOUGH we are far from concurring in the statements of the late Mr. Taylor on some topics of great importance, we cherish a regard to his memory as a very distinguished servant of our common Lord. As a preacher, he excelled in "plainness of speech;" and, as a writer, few theologians are to be compared with him for purity, precision, and perspicuity of style.

The Essay before us is one of the most valuable of his numerous publications. It is divided into twenty sections of moderate length, and the notes supply a reference to the best authorities, both British and Foreign. The Author adds fact to fact, and links them together by reasonings close and cogent; and thus he forms a strong, bright chain of demonstration, which cannot be broken.

We recommend this Essay particularly to the young persons of pious families, who have already learned from the Catechism the elements of Christian truth. It contains an ample store of important information, and such as must not be expected from the ordinary labours of the pulpit. Theological students will find here a summary of facts and arguments, scattered through many ponderous folios and quartos, which have been written at different times, and in various countries, in defence of the Old and New Testaments.

About thirty years ago, when infidelity came in like a flood, Mr. Taylor had the honour of being one of those valiant men, by whose instrumentality the Spirit of the Lord lifted up a standard successfully. We need scarcely say, that this new attempt to circulate an Antidote to Infidelity is highly seasonable. Nor can it be apprehended that it will meet with less attention from the religious public when they see it is recommended, in a short, neat Preface, by Dr. Collyer. We have great pleasure in being able to announce, that our readers, for the small sum of *eighteen pence*, may put themselves in possession of a large pamphlet, containing 181 pages, which must have cost the laborious writer no small degree of labour and research.

The Cottage Minstrel. 36 Pages. Sewed.

THIS little work contains fifty hymns, composed by Mr. Edmeston, to assist cottagers in their domestic worship. It is recommended by the Secretaries of the Home Missionary Society, in a Preface, from which it appears, that the Committee of that Society have printed these hymns for the laudable purpose of encouraging Cottage Prayer-meetings. The progress of the Home Missionary Societies may well be represented as "delightful," by those who have witnessed their success. In several obscure villages, where the light of truth had hardly dawned, there are now held, under their auspices, meetings among the cottagers for prayer and praise. The piety, simplicity, and good taste, manifested in these hymns, are creditable to the disinterested author; and we hope the benevolent friend, at whose request they were composed, will be gratified by their extensive distribution. The following may be considered as a fair specimen.

HYMN III.

These meetings of prayer, oh, how sweet
For hearts that are troubl'd and torn!
How soft and how calm a retreat,
For souls that are weary and worn!

Oh, Saviour, breathe o'er us to-night,
Be present, and teach us to pray;
Assembl'd we kneel in thy sight,
Oh send us not empty away.

Come, make it thy temple of grace,
Wherever thy people are found;
Thou surely wilt hallow the place,
And scatter refreshment around.

LITERARY INTELLIGENCE.

Just Published.

Leifchild's (Rev. John) Lectures on the Beatitudes. 8vo. Price 7s. 6d.

The True Age of Reason; a fair Challenge to Deists. By the Rev. G. Redford, A.M. 12mo. Price 1s.

Incidents of Childhood. Price 2s. 6d. neatly half-bound.

Memoirs of Mrs. Barfield of Thatcham, Berks, with Extracts from her Correspondence. By her Brother. 12mo. Price 4s.

Youth's Evangelical Library, Part I. Price 1s. 6d.

Eliza Harding: a Tale founded on Facts. Price 2s. 6d.

Churchill's (Rev. Mr.) Reflections on the Death of the Queen. Price 3d.

The Christian Recorder, and British and Foreign Intelligence. Vol. I. 8vo. Price 6s. 6d.

A Sailor's Visit to Surry Chapel. Also, Fisher's Net. Both by the Rev. G. C. Smith, Penzance. Price 2d. each.

Michael Kemp. New Edition.

Cottage Dialogues. By the Author of Ditto.

Clavis Apostolica. By the Rev. Joseph Mendham, A.M. of Sutton Coldfield. Favourably noticed by Bishop Magee and Mr. Horne.

The Aged Pastor, a Biographical Sketch of the Life of the Rev. H. Field, late Minister of the Congregational Church at Blandford. By Richard Keynes. 8vo. Price 4s.

New Editions of Persuasives to Early Piety. By J. G. Pike. 18mo. 2s. bound. fine paper 2s. 6d. in 12mo. extra boards 3s. 6d. ditto royal paper 6s.

The Consolations of Gospel Truth displayed in various interesting Anecdotes, &c. By J. G. Pike. Vol. II. Price 3s. 6d.

A Sermon on "Brotherly Love," preached at the Rev. J. Knight's Meeting-house, Ponder's End, before the Middlesex and Hertfordshire Union. By Thomas Pinchback of Hogsden, and published at their unanimous request.

The First Principles of "Christian Baptism" deduced from the New Testament. By Thomas Eisdell of Enfield. Price 1s. 6d.

We have seen Funeral Sermons for the late Queen by several Dissenting Ministers, (the Rev. Messrs. Churchill, Clayton, Fletcher, Fox, &c.) which may be noticed in a succeeding Number.

In the Press.

Printing by Subscription, (102, Great Guildford-street,) Scripture Similitudes: consisting of about 500 short Poems, on Sacred Metaphors, selected from the Holy Scriptures. By Thomas Gale. The Work will consist of short Poems in various Metres, selected from the Holy Scriptures. The Poems are intended as short Illustrations of the Nature and Spiritual Meaning of the Sacred Emblems, for the Instruction and Edification of Young Persons, but (under the Divine Blessing) the Author hopes that the Work will not prove unacceptable to those who may be more advanced in Years. Price 3s.

Fuller's (Andrew) Works, Vol. V.

*** The 1st, 2d, 3d, 4th, 6th, and 7th are already published.

The Preciousness of Faith in Times of Trial; a Sermon preached in Eagle-street Meeting, by Joseph Ivimey; to which is prefixed, an Address delivered at the Interment of the late Rev. Wm. Button, forty years Pastor of the Church in Dean-street, by William Newman, D.D.

A Key to the Parsing Exercises contained in Lindley Murray's English Grammar, in which all the Examples will be parsed at full length; and in the Syntactical Examples, the Rules will be quoted; with Notes. Intended for the use of all young persons who are studying the English Language, but particularly for such as make use of the deservedly popular work of Mr. Murray. By J. Harvey.

Mental Discipline, or Hints on the Cultivation of Intellectual Habits, addressed particularly to Students in Theology and Young Preachers. By Henry Forster Burder, M. A.

The Rev. Mark Wilks is preparing an English Edition of the Old Cevennol, by Rabaut St. Etienne.

Intelligence, &c.

THE QUEEN's FUNERAL.

"When the mourners were all arranged in the tomb, the minister, whose name was J. W. G. Wolff, preacher of the cathedral church, a mild and sensible-looking man, about sixty years of age, stood at the head of the coffin, and in a voice, tremulous with emotion, uttered a prayer in the German language, of which the following is a translation."

THE PRAYER.

"Transient is our life, perishable all the fortune and glory of the earth! Thus, All-wise God, Thou hast ordained it! But in death are terminated all the hardships, troubles, and sufferings that attend the life of man in this state of imperfection. Not in this world, where we are strangers—where we live in a constant struggle with adversities and our own infirmities—no, only in that to come, for which Thou hast created our immortal spirits, do we find the desired felicity, and purer, untroubled, unperishable joys. Penetrated, even in the inmost recesses of our hearts, by this solemn and consoling truth, we elevate with pious devotion our hearts to Thee, the infinite One! in this sacred place, and at the coffin of the deceased, whom thy all-wise will once destined for a terrestrial throne, and now, after a rare change of destiny, has called into the land of eternal peace. With hearts deeply affected do we view the burying-place of this descendant of a beloved and princely family. Thou, her benign Creator, didst adorn her with high advantages of mind and body, and didst bestow upon her a heart full of clemency and benignity. Thy providence placed her where she could and was resolved to do much good, to the honour of her high family, and for the weal of the country whose Princess she was. Unsearchable, O Eternal, are thy ways! After a transient and troublesome life, she has now finished her earthly career, and her unanimated body returns to the vault where her ever-memorable father, her brother, her relatives are resting.

"Almighty God! with elevated hearts we glorify thy grace for all the benefits Thou hast given to the deceased during her life, and we infinitely revere thy wisdom in the present termination of her severe trials; whereby, after thy most benign intention, she should be purified of human infirmities, and be prepared for a better life. Thanks to Thee for the comfort Thou hast richly granted her in her last hours; thanks for the great strength thou didst inspire her with, both in her life and in her last moments, to a patient and courageous endurance of her sufferings and grievances; thanks for the hopes strengthened in her soul, wherewith, full of desire and serenity and faith, she passed from a mortal to an immortal life. Now may her released soul enjoy the peaceful and blissful tranquillity which this imperfect world cannot grant! and may thy grace, Thou all-just and most righteous Lord, recompense her in that state of perfection for what was but deficient here on earth! But to us let her ever-memorable remembrance be a moving and beneficial lesson, thus to believe, thus to hope, thus to live, that we may courageously pass over to the life of just requital. And now, most gracious God, preserve likewise to us graciously the remaining members of our princely family, for our joy and for the welfare of our country, and attend their days with thy richest blessing! Grant our most pious wishes! Amen."

We should have been highly gratified in hearing from good authority that the late much-lamented Queen was employed in her last hours in looking for help and relief from him who is the consolation of Israel. Great indeed, we know, are the disadvantages attendant on high rank. It is reported of Queen Elizabeth, that she often wished she had been a milk-maid. If the broken-hearted Caroline had been a milk-maid at Hammersmith, she would have had many to take her by the hand, and lead her to Him who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. ii. 28. Alas! pierced to the soul, she seems to have

looked only for justice and requital, instead of looking for the *mercy* of our Lord Jesus Christ!

We regret exceedingly that the minister of the Cathedral at Brunswick, who is said to be sixty years old, should on this very solemn occasion present this most extraordinary prayer, *without one explicit reference to a Mediator.* Not even the name of our adorable Saviour is mentioned! Had Mr. Wolff forgotten what he must have often read in John xiv. 6? "I am the way, the truth, and the life: no man cometh unto the Father but by me." Without stopping to notice other very exceptionable passages, we cannot forbear saying, If this be a specimen of German theology, the inhabitants of that interesting country must be in a very deplorable state indeed. We hope the "hundred young ladies, who strewed flowers upon the floor," will soon be placed under a more evangelical guide. Surely there must be many thousands in Germany who will read this beautiful and pathetic composition with a strong feeling of pious horror, on account of the surprising omission referred to.

The Editor of *The Times* professes to be a Christian, and a member of the Church of England. We lament that in a Journal so much read all through the kingdom, he should lend his sanction to the circulation of opinions so pointedly hostile to the Christian revelation, without a single animadversion. Painful is the reflection too, that thousands of English readers will acquiesce and approve, or lightly pass over this dishonour done to HIM who has a name above every name, and of whom exclusively it is written, "Through him we both [Jews and Gentiles] have access by one Spirit unto the Father." Eph. ii. 18.

*** Since writing the above, we have seen an extract from the Funeral Sermon, preached by Mr. J. W. Wolff, who is styled an "Ecclesiastical Counsellor." In this extract we are glad to perceive that there is a reference to "our Lord," and that "The undeserved grace of God," is at least once mentioned.

See The Times, Tuesday, Sept. 11.

TRIAL OF MR. WALLER.

Extract of a Letter from Manchester.

This trial took place at our last Quarter-sessions, before the Rev. Mr. Hay, the newly created Vicar of Rochdale, who is Chairman of the Bench, and two other magistrates. The indictment consisted of three counts; the first charging the defendant with creating a nuisance by obstructing the King's highway; the second and third, with collecting a tumultuous assembly, and causing disturbance by noises of singing, shouting, &c.: the evidence attempted in support of the two latter, was totally rejected by the Jury, and it was on the first count alone he was eventually found guilty. The indictment, indeed, very strongly resembled that on which the celebrated trial of Penn and Mead took place in the reign of Charles II. The Counsel for the prosecution treated the matter with great levity and ridicule, and evidently did all in his power to disguise its seriousness and importance. In support of his case, he called two witnesses; the first, Newton, who is a subordinate constable of Ashton-under-Lyne, where the alleged offence was committed. This man, who states, "that being in office, he thinks it right to attend the Established Church," it appears was formerly a zealous Methodist, united in a class, and an active and somewhat obstreperous prayer leader. The second witness, Ogden, described himself as out of employ; under what circumstances he became and continues so, he did not disclose.

The moment the prosecutor's case was closed, the Reverend Chairman, to the surprise of all present, declared his opinion that a nuisance had been so completely proved, that no one would venture to deny it. This, however, the defendant's counsel immediately declared he was prepared to do, and characterised this opinion, so prematurely delivered from the Bench, as "rash," and calculated to injure his client. In a speech of considerable length, and of great ability, he put the matter in its true light, described it as an act of religious persecution, and appealed to the integrity and christianity of the Jury for an acquittal of the defendant. Relying also upon the total failure of proof on the part of the prosecution, (which was the general impression,) he called no witnesses, though several were in attendance, men of high respectability, to rebut almost every tittle of the testimony that had been given. The Reverend Chairman in his charge, repeated and confirmed the opinion he delivered before the defence was made; and the Jury, after deliberating nearly an hour, found Mr. Waller guilty on the first count of the indictment. While the Jury were deliberating, two things oc-

curred, rather singular. First, the foreman complained publicly to the Court, of one individual of the Jury, whom he feared they should not bring over to their mind; and afterwards, on his inquiring of the Chairman if they might find a special verdict, that Reverend Gentleman was of opinion they ought not, but on consulting with the counsel for the prosecution, who was of a different opinion, he said they might. On the delivery of the verdict, the Reverend Chairman expressed the highest satisfaction, and repeatedly complimented the Jury. The magistrates having retired to consider the sentence, and returned, Mr. Waller was ordered into the dock, and placed at the bar, when the sentence of three months' imprisonment, and to find securities for two years, was passed upon him, and he was had away.

Mr. Waller, who is a man of considerable property, and in extensive business as a cotton-spinner, was then shut up in a double-bedded cell, in the common prison, with two convicts, with one of whom he was told he must sleep, and was ordered to prepare to strip to go to hard labour on the morrow. The prison diet was set before him; but wearied and exhausted with a whole day's attendance in the Court, oppressed by the unexpected sentence, and unused to such food, he could not eat it; he was told he must have no other. With a degree of difficulty, short only of impossibility, his friends succeeded in conveying to him a bason of bread and milk that evening. The convicts, his companions, sympathising with his sufferings and respecting his character, voluntarily slept together on one of the beds, in order that Mr. Waller might have the other to himself. After two nights spent in this place, he was, on application to a magistrate, removed to a less disagreeable part of the prison. I had never seen Mr. Waller till he appeared in Court on his trial, nor spoken to him till I visited him in prison, two or three days after his conviction. I found him suffering under extreme bodily illness; soon after, his medical attendants despaired of his life, and he is still in a very debilitated and precarious state.

The offence which has been thus severely visited, when stripped of legal technicalities and false colouring, is simply this: Mr. Waller, who has lately withdrawn from the Methodists of the Old Connexion, and joined the Primitive Methodists, is a man not only of great respectability in business, but of most unexceptionable character. He is still highly esteemed by his old friends, many of whom take a most affectionate interest in his trials and sufferings, and have been incessantly labouring, (though in vain,) to procure some mitigation of his punishment. Being in the habit of preaching occasionally, he was invited to preach at a friend's door, which opens to the widest part of the town of Ashton under Lyne. On Sunday the 17th of June last, he preached on that spot, to a quiet and attentive congregation, consisting of not more than about 150 persons. He chose the hour of five P. M. for beginning, because he conceived that then there would be no service in any of the places of worship; he closed precisely at six, (thus occupying only one hour,) in order that he might interfere with no congregations who attended an evening lecture. He prefaced his sermon by begging the people to be quiet, and especially to give way if any carriages should come by, that there might be no obstruction of the highway. In point of fact, the people assembled did not at any time occupy more than half the street, which is nearly twenty yards wide, and one or two carriages (all that approached) passed with perfect ease during the preaching. The sermon was purely theological, and the service concluded with prayer for the King and Royal Family, without mentioning the Queen by name, when the people dispersed in the most peaceable and orderly manner. The only disturbance was caused by Newton the witness himself, who, during the prayer before sermon, vociferously called on the person engaged to desist. For this was Mr. Waller tried and found guilty of a nuisance, and for this is he now suffering the evils of imprisonment, aggravated by sickness.

J. B.

Manchester, August 16, 1821.

SUNDAY-SCHOOL UNION.

The Annual Report for the year ending May 1, 1821, states as follows.

"The attention of your Committee has been particularly directed to the consideration of *Mr. Brougham's Education Bill.* Soon after the last Annual Meeting they appointed a Sub-committee to watch that measure. After maturely deliberating on the subject, your Committee agreed to call a General Meeting of the gratuitous Sunday School Teachers in London and its vicinity, for

the purpose of considering the bill. This meeting was held on the 9th of April, and resolutions were adopted, deprecating the bill, and agreeing to oppose it, as peculiarly calculated to interfere with *Sunday Schools*, and to abstract the children from their present means of *religious* instruction. Your Committee also observe, that many of the Unions in connexion with your Society have adopted resolutions against this bill, and have instituted investigations which satisfactorily show the great inaccuracy of the Parliamentary Reports, the data on which Mr. Brougham has founded his proposed legislative enactments. The measures thus adopted by these various united societies, strongly attest the value of such associations. Had there been no united societies, who could have made the necessary investigations?—who would have informed the public mind?—who could have acted for isolated, retired, disunited Sunday School teachers?

"Your Committee have been still occupied with the concerns of the Depot: in these they have met with difficulties, but they trust that some recent alterations which they have made will conduce to its prosperity and usefulness. The publications which your Committee have added to their list during the past year, will be seen by referring to their catalogue.

"£87 16*s.* 2*d.* has been voted by your Committee, either in money or books.

"The following is a brief summary of the returns received from the different Unions and Reporting Societies:

	Schools.	Teachers.	Scholars.
Four London Auxiliaries	324	4,438	48,862
Fifty-eight Country Unions and Societies	2,456	29,217	270,894
Unions in Wales	160	310	14,683
Schools in the Isle of Man	46	344	2,861
Sabbath School Union for Scotland	676	1,918	44,683
Sunday School Society for Ireland	1,353	....	135 600
Grand Total	5,015	36,227	517,583
Increase reported since last year	789	3,890	90 050

Of which 388 are New Schools opened during the past year.

"Your Committee trust the attention of their country friends will be particularly drawn to the following Counties, in which there are no Sunday School Unions; Dorsetshire, Herefordshire, Hertfordshire, Monmouthshire, Northamptonshire, Rutlandshire, Staffordshire, Westmoreland, Worcestershire, and the North Riding of Yorkshire, and nearly all the counties of Wales. Your Committee also regret to state, that the South Lincoln, the Carlisle, and the Warrington Sunday School Unions are dissolved

"Your Committee beg for a moment to press on your attention the smallness of the Funds possessed by your Society for promoting its extensive objects: it is true that your chief strength consists in the zeal, activity, and perseverance of your united Teachers; but still the general cause requires pecuniary support. Many poor children and adults are still untaught, whom your benevolence may bring under the means of instruction; many villages possess no means for the evangelical instruction of the rising youth; the British colonies, and whole nations abroad, are supplicating for the means of education."

All Communications for the Sunday School Union, are requested to be forwarded to their Depôt, at John Offor's, 44, Newgate-street, London, directed to the Secretaries.

BAPTIST CASES.

At the Annual Meeting of the subscribers to the Cases of Baptist Churches in the country, soliciting assistance in building and repairing their places of worship, held at No. 18, Aldermanbury, June 22, 1821, the Committee appointed in London to examine and recommend such Cases, presented the Report of their proceedings for the preceding year, which being approved, was ordered to be printed and distributed under the direction of the Committee, and is as follows.

"That since the last Annual Meeting they have had seventeen new Cases presented to them, eight of which, viz. from Sandy-lane, Thorpe, Southampton, Burford, Keighley, Oldham, Halesworth, and Haslingden, have been received; two have been rejected, one

from Market Drayton in consequence of the ministers, who had signed the Case, having withdrawn their recommendation; and the other from Llangollen, because the trustees for the time being, or the major part of them, have, by the trust-deed, a right to deprive, expel, and remove the minister from officiating in the meeting-house, although the members of the church may be desirous of retaining him; and the other seven remain for further consideration.

"That during the past year the following Cases have been collected upon, viz.

	£	s.	d.
Sible Hedingham, on which was collected	84	9	6
Blackwater	70	4	0
Counter Slip, Bristol	119	3	6
Thorpe	62	10	6
Lewes	116	8	6
Cheltenham	93	18	0
Burford	85	0	0
Keighley	89	0	0
Sandy-lane	90	19	0
Oldham	103	4	0
Steep-lane	105	19	0
Southampton	102	12	6

And that the Case of the church at Halesworth is now in the course of collection.

"That there are now nineteen Cases remaining before the Committee for collection, or consideration.

"The Committee cannot conclude their report without drawing the attention of the public to the fact, that out of fifteen Cases presented during the past year, seven have already been recommended."

MOUNG SHWA-BA.

Extracts from the Journal of the Rev. A. Judson.

(Concluded from Page 405.)

July 18.—In the morning, the teacher again made his appearance; I again asked him whether he preferred being baptized in the day or in the evening; and he again left it to my decision; on which I advised him to wait till night. He appeared very well through the day—his deportment solemn—his conversation spiritual. Just at night I called in two or three of the disciples, read the account of the baptism of the eunuch, made the baptismal prayer, and then proceeded with the teacher to the accustomed place, went down into the water and baptized him.

On my return, I found that Mah Men-la, whom I had left with Mrs. Judson, had gone away. As soon as she saw that the teacher had actually gone to be baptized, she exclaimed, "Ah! he has now gone to obey the command of Jesus Christ, while I remain without obeying. I shall not be able to sleep this night. I must go home and consult my husband, and return." In the evening we again partook of the Lord's supper, in consequence of the admission of the teacher, and my expected departure on the morrow. We had just finished, when, about nine o'clock, Mah Men-la returned, accompanied by the two other women from her village. She immediately requested to be baptized. The disciples present assented without hesitation. I told her that I rejoiced to baptize her, having been long satisfied that she had received the grace of Christ; and, it being very late, I led her out to the pond, near the house, by lantern light, and thus baptized the tenth Burman convert, and the first woman. Mah Men-la is fifty-one years old, of most extensive acquaintance through the place, of much strength of mind, decision of character, and consequent influence over others. She is, indeed, among women, what Mong Shwa-gnong is among men.

On returning to the house, she said, Now I have taken the oath of allegiance to Jesus Christ, and I have nothing to do but to commit myself, soul and body, into the hands of my Lord, assured that he will never suffer me to fall away. Several of the visiters spent the night at the mission house.

July 19.—In the morning we all met for worship. After I had prayed, Moung Thah-lah and Moung Shwa-ba both prayed, with much propriety and feeling. In the course of the forenoon, Mah Men-la's husband, and Moung Thah-a, and the doctor, and several others came in, so that we had quite a house full. At noon we set out for the river, followed by near a hundred people, the women crying aloud, in the Burman manner, and almost all deeply affected. When we entered the boat, I called the teacher and Mah Men-la, and a few others, to go with us to the ship, which lay at some distance in the river. The rest remained on the wharf, bidding us farewell, telling us to come back soon, &c. Thus we left the shores of Rangoon. Those who accompanied us to the ship, staid an hour or two, and returned. We stood as long on the quarter-deck, looking at them, as the others had stood on the wharf lookin at us.

ASSOCIATIONS.

Northamptonshire. AtKettering,June12, 13, 1821. 34 Churches. Arnsby (James): Blaby (Evans): Braunston (Bate): Bugbrook (Wheeler): Burton upon Trent (Jones): Braybrook: Clipstone (Mack): Collingham (Nichols): Dunstable (Anderson): Derby (Birt): Fenny Stratford (Crudge): Foxton (Burton): Gretton: Guilsborough: Hackleton (Knowles): Kettering (J. K. Hall): Loscoe (Swaine): Luton (Daniel): Loughborough (Capes): Lincoln (Davies): Moulton (Wheeler): Newark (Perkins): Nottingham (Jarman): Northampton (Blundell): Oakham: Olney (Simmons): Road (Heighton): Sheepshead (Peters): Southwell: St. Albans: Sutton in the Elms (Burditt): Sutton in Ashfield: Swanwick (Fletcher): Walgrave. 2754 Members. Increase, 52. Engaged, Messrs. Birt (Ps. v. 7); Blundell; Burditt; Burton; Capes (2 Thess. ii. 16); Crudge; Evans; J. K. Hall; Heighton; Jarman; Mack (Matt. vi. 10); Millar (Woodford); Nichols; Patrick (Northampton). Circular Letter, by Mr. Jarman; *The Duty of Christian Churches to promote the interest of religion in their own neighbourhood.* The next Association to be held at Derby Whit Tuesday and Wednesday, 1822.

Welsh S. E. At New Bridge, Radnorshire. June 5—7, 1821. Engaged, Messrs. D. Roberts, *Trosnant*; J. Davies, *Pembrokeshire* (English, Ps. cxix. 68); J Edwards, *Rhuthyn* (Welsh, 1 Tim. i, 15); M. Jones, *Merthyr*; J. P. Davies, *Tredeger* (Welsh, Heb. i. 13); M. Thomas, *Abergavenny* (English, John vi. 44); E. Evans, *Anglesea* (Welsh, Col. i. 21, 22); F. Hiley, *Llanwenarth*; T. Morris, *Newport* (Welsh, Rev. v. 6); J. James, *Pontrhydyryn* (English, John i. 14); J. Harries, *Swansea* (Welsh, Hos. ii. 21, 22); J. Michael, *Pont-neer*; D. Saunders, *Merthyr* (Welsh, John iii. 8); R. Pritchard, *Cardiff* (Welsh, Ps. cxlv. 8); D. Phillips, *Caerleon*; and M. Evans, *Panty-celyn.* The next Association at Newport, first Wednesday and Thursday, June, 1822. Number of Churches 49. Baptized 549. Restored 102. By Letters 7. Dismissed 24. Died 71. Excluded 156. Increase 407.

Welsh W. At Aberduar, Carmarthenshire, June 19—21, 1821. Engaged, Messrs. R. Pritchard, *Cardiff*; J. Edwards, *Rhuthyn* (John xiii. 31, 32); D. Roberts, *Trosnant* (Job xviii. 27); M. Jones, *Merthyr*; D. Matthias, *Cardigan*; H. Davies, sen. *Llangoffan* (1 Peter i. 5); T. R. Jones, *Bristol* (1 Cor. i. 23); J. Harries, *Swansea* (Eph. iii. 20, 21); M. Jones, jun. *Merthyr*; Jones, *Llangollen* (Rev. i. 5, 6); Saunders, *Merthyr* (John iii. 5); C. Evans, *Anglesea* (Rom. viii. 26, 27); and Reynolds, *Middle Mill.* Next Association, Llangluffan, third Tuesday, Wednesday, and Thursday, June, 1822. Number of Churches 57. Baptized 586. Restored 176. By Letters 3. Excluded 190. Died 115. Dismissed 6. Increase 454.

ORDINATIONS, &c.

1820, Sept. 13, the Baptist Meeting-house at Cheltenham, after having been rebuilt and considerably enlarged, was opened for divine worship. The Rev. J. Thomas of Oxford introduced the service in the morning, by reading the scriptures and prayer. The Rev. Dr. Ryland of Bristol preached from Gal. iii. 13: "Christ hath redeemed us from the curse of the law," &c. The Rev. Mr. Loader, late of Dublin, concluded in prayer.—In the afternoon, the Rev. D. Trotman of Tewkesbury read and prayed; the Rev. T. Coles of Bourton preached from Isaiah lx. 13, "And I will make the place of my feet glorious;" and the Rev. H. Hawkins of Eastcombes concluded in prayer.—Met again in the evening, when the Rev. H. H. Williams, the former pastor, made some remarks on the rise and progress of the BaptistChurch at Cheltenham, and afterwards prayed. The Rev. W. Jay of Bath preached from Heb. v. 8 and 9, "Though he were a son," &c.; and the Rev. J. Brown, minister of Cheltenham Chapel, concluded the interesting services of the day in prayer.—The friends belonging to the Baptist interest at Cheltenham, take this opportunity of expressing their gratitude for the liberality of those persons who have contributed towards defraying the expenses incurred in the erection of their Meeting-house, particularly to J. B. Wilson, Esq. of Clapham; and as there is yet a part of the debt remaining, they hope that when similar application is made to others, they will be disposed to render what assistance they possibly can.

1820, Oct. 24, 25, was opened the new Baptist Chapel at Holywell. Tuesday evening, Mr. Daniel Jones read and

prayed; and Messrs. Rowland and Robert Williams preached from Gen. xix. 17, and xiv. 22. Wednesday morning, John Edwards prayed, and Messrs. Foulkes and Daniel Jones preached from 1 Cor. v. 7, 1 Kings viii. 27. October 2, Mr. Foulkes prayed; and Messrs. Williams and Edwards preached from Heb. vii. 25, 1 Peter i. 3. At six, Mr. J. B. Roberts, the present minister of the place, prayed, and Messrs. Williams and Jones preached from Psalm cxv. 17, and 1 Peter ii. 5, and concluded with prayer. The attendance was numerous. The number of members is about thirty-six. They worshipped for years in an old barn fitted up for that purpose; but it was too small, as well as inconvenient for the congregation. They looked out a long time for a suitable spot on which to erect a place of worship; and of late, divine Providence has directed their attention to the place where it is built, on the estate of D. Pennant, Esq. The remaining debt, after having collected in the town and neighbourhood, is £350. The chapel is twenty-seven feet by thirty-three, and it has galleries.

February 6, a plain neat chapel, in the Baptist Denomination, was opened at Attleborough, Warwickshire. Sermons by F. Francklin and J. Sibree of Coventry; the first, from Psalm cxxii. 9; the second, from Matt. xviii. 20. The day was very wet, but the place was filled, and evidences of the Divine presence perceived and felt. — Attleborough is a large hamlet in the parish of Nuneaton, containing more than 1,000 inhabitants; and, till now, has had no place of worship in it in the memory of any person living. A few serious persons, among the poor, who had a preference for dissenting modes of worship, as well as for the doctrines usually preached by the Calvinistic Baptists, invited some gifted brethren from Coventry to preach to them. This they have done for the last three or four years, and with considerable success. Several have been baptized, and added to the church at Coventry; others desire it; whilst a congregation is collected of two hundred persons, and sometimes nearly three hundred. The place, (which is 42 feet by 21,) including the purchase of the ground, has cost no more than £350; £200 of which have been collected at about forty shillings expence, or less. The chapel is pewed half way down, and has one gallery, two vestries, and a baptistery.—Persons who delight in gospel truth, and in ecclesiastical history, may perceive how this part of the country was blessed under the ministry of Mr. R. Vines, during the last days of Charles I. and the Commonwealth.—*See Brook's Lives of the Puritans, Vol. III. Page* 230.

March 28, a new place of worship was opened for the use of the Welsh Baptist congregation in the town of Cardiff, Glamorganshire. Service commenced Tuesday evening at seven o'clock. Brother T. Davis prayed; brother Morris of Newport preached in Welsh, from Gen. xxviii. 17; and brother James of Pontyrydhryn in English, from Job xiv. 14.—Wednesday morning, at seven o'clock, brother W. Lewis of Aberdaur prayed; and brother Davies of Argoed preached in Welsh, from Matthew xxv. 1.—At ten o'clock, brother Evans of Cudoxton prayed; brother Maurice Jones of Merthyr preached in Welsh, from Matthew xi. 12; and brother T. R. Jones of Bristol Academy in English, from Isaiah lx. 22.—At three, brother Jenkins of Bassaley prayed; and brother Thomas of Aberduar preached in Welsh, from Zech. viii. 23; and brother Smith of Penzance, from Psalm lxxxvii. last clause of the 7th verse.—At six, brother Hier prayed; brother Evans of Penygarn preached in Welsh, from Lev. v. 17, 18; and brother Smith from Rev. v. part of the 13th verse, snd concluded the whole by prayer.

Fifteen years ago there was but one Baptist living in this town, and very few dissenters of any other persuasion. About that time it pleased the Lord to lead a few individauls, who were members of the Baptist Church at Ryeford, near Ross, to live in the neighbourhood. Being destitute of religious privileges, they agreed to meet together for prayer in a room, and to invite the neighbouring ministers to dispense the means of grace among them. The Lord was pleased to bless their endeavours, and to dispose many to hear the word; while some were inclined to make an open profession of faith in Christ. A church was formed September 7, 1806; and shortly afterwards an old barn was bought, and fitted up for a temporary place of worship. In a few years after this, some individuals, who were members of the Baptist Church at Croesypark, came to live in the town. These not being conversant with the English language, and seeing a probability of doing good among the Welsh inhabitants

of the town, took a room, and invited different ministers to preach to them in the Welsh tongue. The word was blessed; many were added to their number; and they enjoy a fair prospect of increasing usefulness. The *two* congregations have increased within these last two years, so as to suffer much inconvenience from the small dimensions of the rooms in which their worship was conducted.—The prospect which presented itself of doing good, encouraged them at last to attend to the voice of obvious duty, and to build new houses for the worship of God. The Welsh place, 41 feet by 36 in the clear, is filled with attentive hearers. The English house, 46 feet by 35 in the clear, is in a considerable state of forwardness, and the congregation are looking with much anxiety to the time when it shall be completed. It is intended to be opened next September.—The two churches walk in harmony, and find reason to hope that the Lord sanctions their undertaking. They are indebted to their friends and neighbours for the encouragement they have received; but must appeal to the christian public for their help to defray the expense.—The number of members in both churches is about 130.

April 10, the Rev. W. Reynolds, (late of Ipswich, and formerly called to the ministry from the church at Blandford-street, London) was ordained pastor over the Particular Baptist Church at Wattisham, Suffolk. Mr. Goldsmith of Stradbrook read and prayed. Mr. Payne of Ipswich stated the nature of a Gospel Church; Mr. Cooper of Stoke Ash offered the ordination prayer; Mr. Cole of Otley gave the charge from 2 Tim. ii. 15; Mr. Hoddy of Clare preached to the church, from Deut. i. 38, and closed in prayer. In the evening Mr. Row of Hadleigh prayed; Mr. Dowling of Colchester preached from Heb. iv. 16; and Mr. Dickenson of Rattlesdon closed with prayer. In the evening there was a crowded assembly, and we hope it was a profitable opportunity to many.

NOTICE.

Two ministers, as a deputation from the Congregational Union in Scotland, (which was formed in the year 1812, chiefly for promoting the preaching of the gospel in those parts of Scotland, particularly the Highlands and Islands, which are very inadequately supplied with a faithful public ministry,) are about to visit London during the present month, for the purpose of making collections in aid of the efforts of the Union. One of them will be Dr. Wardlaw of Glasgow, who, it is expected, will be accompanied by Mr. Henry of Leith. Several pulpits have been already kindly granted for their use, for an account of which our readers are referred to the List of Lectures on the Cover.

The new Meeting-house on the premises belonging to the Academical Institution at Stepney, will be opened for divine worship on Wednesday the 17th of October next: the service to commence at four o'clock in the afternoon.

On Wednesday, October 3, 1821, by Divine permission, the New Chapel in Henrietta-street, Brunswick-sq. (built for the use of the church heretofore meeting in Burton-street,) will be opened; when Three Sermons will be preached; that in the morning, by the Rev. Robert Winter, D.D.; that in the afternoon, by the Rev. George Pritchard; and that in the evening, by the Rev. Jenkyn Thomas of Oxford. Services to commence at Eleven, Three, and Half-past Six. Collections to assist in defraying the expense of erection will be made.

CORRESPONDENCE.

We sent to Mr. Draper Dr. Steadman's and Mr. Sharp's letters, and have received the following letter from Mr. Draper to Mr. Sharp.

To the Rev. Daniel Sharp, of Boston, New England.

Rev. and dear Sir,

I have this moment received a letter from you, addressed to our mutual and highly-valued friend, the Rev. Dr. Steadman, animadverting on a communication of mine in the Baptist Magazine, which referred to Negro Slavery in the United States of America.

The paper to which you allude is in the publication for 1819, p. 429. On reviewing it, I perceive that I have expressed myself in strong terms on the subject of the Slave Trade. I account for this circumstance, not only from my having been taught, when yet a youth, to abhor it, and from my having relinquished the use of sugar, and other luxuries, in common with many thousands of my countrymen, in order to discountenance this infamous traffic,—but also from my having, at the moment I penned it, arisen with indignant feelings from the

perusal of Mr. Fearon's publication. I had seen and reprobated the writings of Lieutenant Hall, and other persons, who had obviously slandered America, and I always treated their productions with merited contempt; but I supposed that Fearon was entitled to more respect, not only from the air of moderation which pervades his volume, and his occasional appeal to public documents, but especially because Earl Grey, the avowed and eloquent friend, and the frequent vindicator of America, had named the work at a public county meeting with approbation, as containing, on the whole, a faithful picture of men and things in the United States.

You, however, my dear Sir, affirm, "that Fearon's book contains a number of malicious falsehoods against America; and that the author knew he was telling falsehoods to degrade her, at the very time he was writing them." I give full and implicit credit to your assertion; and because I love America, I rejoice that this is the case, while I most sincerely regret that any British traveller should have acted so dishonourable a part.

Nothing could have been further from my intention than to calumniate America. I have often blessed God, that he has been pleased to provide so desirable a refuge for multitudes of the oppressed and persecuted of almost every other country. Her early and her late history, has often been perused by me with emotions of no common interest; and I confidently anticipate, that, in future years, great and good and mighty, she will lift her head among the nations of the earth. I fervently pray the Almighty, that this may be indeed the case. I hesitate not to affirm, that you have not a citizen who would more exult in the real prosperity of America than myself. And it is on this very account,—because from my heart I love her, and am solicitous for her welfare, respectability, and happiness,—that I most deeply regret, that there should be a single slave in that widely extended country.

Yes,—let me repeat the sentiment,—it is, my dear Sir, because I love America, that I feel the sincerest sorrow, that you cannot contradict the statement, that human beings are frequently advertised and sold in her towns by public auction, and that you could not readily pronounce such an ordinance as that I have named in the Magazine for 1819, a shameful fabrication.

You have confined your animadversions to one short sentence, which I transcribed from Fearon, viz. "Blacks who are possessed of the rights of citizenship, are not admitted into churches visited by white people." In reference to this assertion you write, "A more palpable falsehood never was published. I have resided in New York more than two years, and have spent several weeks there annually for fifteen years past, and from personal knowledge I can testify, that blacks are not refused admittance where white people worship. In the church of which I was a member at New York, upwards of one hundred blacks regularly attended worship, and many of them were members of the church. There is not a town or city in the United States, where the blacks are forbidden admittance to the churches where white people worship. As to the cruelty with which it is said the blacks are treated, the representation is equally false and unjust."

I most cordially, my dear Sir, give credit to your declarations; and though I am indeed sorry if I have unwarily and unintentionally pained any one of our valued brethren in the United States, for whom I sincerely cherish a high and cordial esteem, and to whom I wish all possible prosperity; yet I am glad, since Fearon's book has been extensively read among us, that an opportunity has been given of effectually contradicting his assertions by so respectable an authority.

I have no doubt, my dear Sir, that in reference to the abominable practice of Negro Slavery, you, and your respected brethren in the United States, have done your duty. You are then no more responsible for instances of cruelty and injustice in America, than we are for similar circumstances in Britain. Good men in both countries must equally lament the existence of this monstrous traffic; and if you do what you can for its abolition, you are without blame. Perhaps, in the warmth of the moment, I may have used a too severe, or even an unjustifiable epithet; if this should be the case, I hope you will forgive me, and ascribe it to the real cause,—a high degree of solicitude to see a country, already distinguished by so much that is excellent and praise-worthy, *altogether* amiable in her aspect, and presenting, *in every point of view*, an example worthy of the imitation of every people on the globe.

Believe me to be, my dear Sir, with sincere esteem, in the bonds of the gospel,

Yours respectfully and affectionately,

B. H. DRAPER.

Southampton, Sept. 14, 1821.

Poetry.

Hymns sung at a Harvest-Home in Bedfordshire; composed by the Rev. T. R. 1820.

See page 432.

HYMN I.

Brown o'er the wide-extended fields
The heavy harvest waves;
Its bounty to the reaper yields,
And forms the pond'rous sheaves.

With cheerful smiles the toilsome swain
His willing footsteps bends,
To clear the fields of all the grain,
And homeward with it tends.

The barns are fill'd, the yards well stor'd,
And, (harvest now complete,)
Around the master's friendly board
The joyful lab'rers meet.

Once more the harvest-home they sing
With hearts replete with joy;
While praises to the bounteous King
Their grateful tongues employ.

He with his goodness crowns the year,
Who rolls the seasons round:
He bade the harvest-months appear,
The earth with plenty crown'd.

Encourag'd by his favours past,
We'll trust for future years;
On Him our future burdens cast,
And all our future cares.

Till we arrive where toil, and care,
And faith and hope shall cease;
For full fruition will be there,
And faith to sight give place.

HYMN II.

Now we'll sing, (the harvest ended,)
Grateful to the God of love,
Praise to Him, who condescended
Us to visit from above
With his blessing:
This the present harvest proves.

He hath sent us great abundance
Of supplies from Nature's store:
There is still a rich redundance;
He can give us plenty more.
Let us trust Him, let us praise Him,
And his faithfulness adore.

Things in nature often vary,
But the Lord is still the same:
They who trust him ne'er miscarry,
For Jehovah is his name.
Great Jehovah!
Thou art evermore the same.

'Twas the promise of Jehovah,
(Father, Son, and Spirit Three,)
He no more the earth would cover
With the waters like a sea,
But the seasons, should continue
'Till the end of time shall be.

God is faithful to his promise,
None in vain shall trust his word;
But upon his truth relying,
They shall find a faithful God.
He is faithful;
He will make his promise good.

Let us then with voice uniting,
Celebrate his highest praise;
Hearken to his word inviting
Us to taste his richer grace,
'Till in heaven,
We shall join in nobler praise.

HYMN III.

With gratitude we'll sing,
The praises of the Lord:
He is the universal King,
And be his Name ador'd.

The stars his voice obey,
He bids the planets roll;
The moon by night, and sun by day,
Are under his control.

The wheels of Nature move
At his supreme command;
The earth beneath, the heav'ns above,
By order of his hand.

The winter past and gone,
The spring doth next arise;
The summer months come hast'ning on
With various rich supplies.

Now Earth her produce yields,
Its rip'ning crops appear;
And now the wide-extended fields
Their waving beauties wear.

But autumn now is come;
The fields are cloth'd in white;
The zealous reapers leave their home
And all their pow'rs unite.

By various hands employ'd
The fields are quickly clear'd;
The harvest done; the fruits enjoy'd;
And grateful songs are heard.

Then let us joyful sing,
And praise the bounteous Lord;
'Tis He supplies us day by day,
With ev'ry needful good.

Irish Chronicle.

Extract of a Letter from the Rev. Josiah Wilson to the Secretary, dated

Sligo, August 21, 1821.

MY DEAR BROTHER,

I now take up my pen to recommence my correspondence with you, from the field of my labours. But I cannot do this without first acknowledging the Divine goodness so conspicuously exercised towards me during my late visit to my beloved country.

The kindness I experienced personally, and the lively interest so extensively manifested by my countrymen for the great object of my solicitude, the evangelizing the poor of Ireland, have made such an impression on my mind, as will, I trust, have a powerful and happy influence on my future labours.

On my way back to this country, I preached, according to appointment, in Birmingham and Shrewsbury, where the same lively interest on behalf of Ireland was evinced, as in all the other places which I had visited. Since my arrival on this side the Channel, I have preached in Kingsend, Dublin, Firbane, Moate, Athlone, near Roscommon, Sligo, Killsellagh, Cooladrumamin, Ballincar, Templehouse, Ballymote, and Colloony.

I am happy to say, that I have again received a genuine Irish welcome, and have cheered the minds of many, by telling them that I expect a fellow-labourer in the vineyard, by whose assistance they will have the opportunity of hearing the gospel more frequently. I have not yet seen many of the schools, but find that the opposition to them is still of a formidable nature.

In Roscommon I was requested by a clergyman and magistrate to remain at his house for a day, that I might visit the gaol, in which some gentlemen had endeavoured to establish a school, but the priest had removed the books from the wards. I accordingly went with a gentleman, and we conversed with many of the prisoners; in the first ward that we entered, every one of them was desirous of receiving instruction; we were soon interrupted by two priests, who were surprised that we should act so unhandsomely as to interfere with their flock, or presume to give moral or religious instruction, not having been regularly *ordained* by the *successors* of the apostles!!! A controversy on different topics ensued, in the presence of the prisoners, which lasted for more than two hours.

I advise that a minister be sent to Athlone, to succeed our late brother Mr. Dunlop: so large a town, and especially having a place of worship, (which is so much wanted almost every where in our circuits,) should not be neglected.

It may be added, that a *few* persons there are very desirous of having a Baptist minister, and *many* would attend a good preacher.

I congratulate the Committee on the reception of Mr. C—'s letter: I find he was never *ordained*, but has been educated for a priest. I will give more information respecting him, after further inquiries. I have thought if his letter were published, suppressing the *name* of the party, it might be usefully circulated in this country, under the title of "An Original Letter from a Young Man, educated for a Roman Catholic Priest."

I have not yet received all the information I wish respecting our deceased brother Dunlop; as soon as I do, I will forward it. Brother M'Carthy is publishing the Funeral Sermon he preached for him in Athlone.

From Mr. William Moore, a Reader of the Irish Scriptures.

Ardnoglass, August 10, 1821.

REV. SIR,

After I received your note, and sent off Mr. C——'s letter, as you requested, I could not be contented until I had a closer acquaintance and intimacy with him; for be assured, I was far from imagining, when we first parted, that the change was to that degree which I afterward found. During the sixteen days after our first acquaintance, he was wholly taken up reading the passages of scripture which I had marked for him, and his recollection is so

strong, that he committed the whole to memory. Nothing could exceed his joy at meeting me again; but a private place where we could meet without interruption, such a place it was difficult to find: at length we concluded to meet on a waste farm, where there was not a house nearer than a quarter of a mile of us, nor a person to obstruct us. Here we met, as he said, in a Patmos. Three days successively we met there, and three happier days I never spent. He opened the very secrets of his heart to me; and though his abilities are far, very far, superior to my weak feeble abilities, or to those of any other man I ever conversed with, yet he discovered a degree of humility and meekness that was astonishing. He is twenty-five years of age, of a mild, agreeable countenance, and no expense has been spared on his education. We each day had a converted young man with us, one of the London Hibernian schoolmasters, to whom the Lord has made me the instrument of conversion, and who always calls me *father*. We parted in tears both of joy and grief. I told him he would need the heart of a lion, and a brow of brass; for it is evident he will have fiery trials before I see him, which will be next week, the Lord willing. Thus infinite wisdom and power are displayed in searching and finding out a lost sheep of our heavenly Father's, and often, very often, by the most unlikely and unexpected means. But the conversion of Mr. C—— was not the only event that took place on that memorable day on the mountain. I verily believe there was not an individual present, who was not in some degree enlightened in consequence of the mountain meeting that day; as there is not one who was present who has gone to mass from that time to this. One man was upbraided by his brother for not going to mass, who railed against him greatly. He replied, "Do you want me to go see Antichrist?" "No," said he. "Wherever I see him, I will shun him, for it was clearly proved he is an Antichrist, and the young priest could not defend him. And, (said he,) with a mixture of contempt and raillery, I will tell every person I see to be aware of Antichrist." I hope that in a short time the long promised and long prayed for kingdom will come; for of the greatest opposers of the gospel, it might now be said, "their deeds are making manifest to all men," as those of "Jannes and Jambres were."

A man said to one of his neighbours that the free schools were a good institution. The priest was told he had expressed himself in that manner. The following Sabbath the priest searched for him, and when he found him, he seized him by the collar, tore his waistcoat and shirt, and turned him out of the chapel, and told him, as he liked the free schools so well, he should go to them. Another poor man, that is reading the Irish Testament, and taking great delight in reading it to his neighbours, the said priest scented him out and told him, he had heard he was reading the Testament. The poor man said, he thought there was no harm in so doing. The priest seized him, and dragged him about, and abused him greatly. But what was most extraordinary, the poor man told him, that to the day of his death he would read the Testament, and when he was unable, he would get one to read it for him. Said the priest, "Do not attempt to come near me any more." "You need not forbid me," said the poor man, "for I renounce you." Another brother of his did the same. On the whole, there is a visible blessing attending our labours, which I had despaired of seeing in my day, though the opposition is still great.

There are three other priests who hold secret correspondence with me; one of them, a meek mild young man, a neighbour's child of my own—as I frequently write to converted men, and to such as are halting between two opinions—the latter either reads my letters, or shows them to others, some of whom have informed the priests. One of these priests told me that some of my letters were well known to the priests; "but let not what I tell you discourage you," said he, "to continue to write; though you have many bitter enemies, yet respecting those who you think are your greatest, you are greatly mistaken." This account certainly should give us greater hope, seeing the Lord is doing things secretly, and by degrees bringing events to light, even beyond our expectations; and surely if we look to the signs of the times, and the marks pointed out in scripture, we cannot but see the kingdom of heaven is at hand.

I remain, as from the first, still the same, your ever loving

WILLIAM MOORE.

From an Inspector of the Schools.

Sandhill, August 17, 1821.

REV. SIR,

From the 20th to the 30th ult. I remained in the county of Leitrem, and I hope my labour was not in vain; the Lord seemed to bless my weak endeavours with success. As long as I remained, not one day elapsed that I did not preach, or expound the scriptures to a large attentive

congregation, and to as many individuals as were desirous to hear the word of life. The day I left that place, two young men came with me about three or four miles; the whole way we conversed about the gospel-plan of salvation. One of them is a young counsellor, the other a respectable farmer's son; the former is on the inquiry, and I hope the latter is truly convinced that Jesus Christ is "the way, the truth, and the life."

This month I have been through part of the County of Sligo, inspecting the schools: they are all doing remarkably well, except a few, which are meeting with popish opposition. It is really most delightful to see the school which is taught by M'D———: not for the largeness of their number, nor yet for the neatness of their persons; as I found only about sixty present, and all the clothes they wore were scarcely worth twenty shillings. I may say of them, much like what was said of Saint Paul, their bodily appearance was contemptible, but their words were mighty. One of his scholars repeated 55 chapters; another 49; two 25 each; one 24; seven 21 each; and eleven repeated from 1 chapter to 15 each; this school has been established only about fifteen months at most, and I think by the appearance of the children who repeated their tasks, that they have not been more than one-half of their time at school, as their little hard hands, their bare heads and feet, bore all the marks of poverty and hard labour; they showed that they were exposed to both the severe cold of winter, and the scorching heat of summer, without any screen from either; —but, God be praised, they are learning to travel to that happy clime, "where the sun shall not light upon them, nor any heat," but "where God shall feed them, and lead them unto living fountains of water."

Extract of a Letter from a Gentleman, a Friend of the Society.

Ganghill, June 27, 1821.

Dear Sir,

I am happy, (and I am sure you and your friends will participate with me in it,) to inform you the school is going on as well as its friends could wish. We have now in daily attendance between eighty and ninety children; all of whom that are capable of reading the scriptures do so daily; either myself or one of my family, attended frequently by some respectable person in the neighbourhood, visit the school almost daily, and the progress they are making is truly pleasing. With the assistance of some friends, we are about to build an addition to our present school for girls, and we hope to be able to procure a proper mistress to teach the girls works of different kinds; and some ladies of the first respectability have promised to visit it frequently when that is done. We have every thing arranged for setting the tradesmen at work, and I hope it will be completed in three weeks or a month.

After an absence of four or five months in town, on my return the beginning of the month, I made arrangements for opening our Sunday School. I feared the influence of the priests would prevent the Roman Catholics from attending; but the first Sunday, (which was the 17th of this month,) that it was opened, we had 50 children; last Sunday we had 92; and I think it likely they will increase considerably.

I am, dear Sir, yours sincerely,
W. O'N.

From a Reader of the Irish Scriptures.

Ardnarce, June 20, 1821.

Rev. Sir,

I have been busily employed the past month, as usual, travelling, admonishing, inspecting the schools, and reading the scriptures to the people in various parts of this county, and last of all in Tyrawly; that being the district appointed for me to go by Mr. Wilson. And considering the hurry of the spring work, and the great apprehension that the inhabitants are under, dreading a dearth the ensuing year, in consequence of the stormy weather, which has prevented them from putting down the crop in time, the number and progress of the scholars have exceeded my expectation.

In the village of R——, near K——, where there is one of our schools, I met Priest B——— of that parish, with whom I had a long conversation respecting the proceedings of the Baptist Society. He said he approved of their plan of education, as he well knew the poor of Ireland were very much benefited by it: therefore that he never would obstruct such a good institution. This encouragement from him will very much contribute to the welfare of the schools in that neighbourhood, although the people are not so easily intimidated as they heretofore were, owing to the circulation of the scriptures both in English and Irish, the major part of the people are apparently more inclined to believe the record that God has given of

his blessed Son, than the unscriptural statements of interested priests.

The following anecdotes have been related to me by Roman Catholics, who have experienced similar arts themselves. The first is concerning Priest H—, of the parish of K—, in the neighbourhood of K—; whenever he announces a station to hear confessions in a poor man's house, it is customary with him to send any dainties that remain after breakfast or dinner home to his own house, and also to claim all the corn that is reaped on a Sunday and on holy-days to be his own, ordering them to send it to his house; telling them that such things belong to the church. The next is concerning Priest M—, of the parish of R—; he came to a house, calling for ten shillings, (what they call legacy money.) This is what they charge for the ointment; and when a friend of the deceased asked the priest his opinion respecting the soul of the person for whom he wanted the money; the priest told him he did not care if the wicked one had his soul and body, but he should be paid. Such conduct as this in the priests is giving the people to understand, that these are the people that are making "merchandize of them," and trading in "the souls of men."

Moneys received since the Annual Meeting, June 22, 1821, not acknowledged in the Annual Report.

	£	s.	d.
White's-row Meeting, Portsea, Rev. T. C. Milcham	7	0	0
By Rev. Peter Tyler, Haddenham, including Subscriptions from Chesham, Haddenham, and Tring	10	0	0
Rev. Joseph Saunders, Whitchurch, Hants, by Rev. Mr. Saffery	10	0	0
A Villager, by Mr. Webb of Crouchend	0	10	6
Miss Hasledine, Ringstead, near Thrapstone	1	1	0
J. D.	1	0	0
Mr. Stephen Williams, New North-street	1	1	0
A Friend, by Rev. Mr. Powell of Peckham	1	0	0
Collected by Rev. Mr. Lister of Liverpool:			
At Oswestry, Shropshire, including eleven shillings from the Children of the Sunday School	2	13	3½
At Wem	2	0	0
At Whitchurch	2	10	0
At Wrexham, Denbighshire	5	2	0
Mr. Crowther, Upper Thornhaugh-street	1	1	0
Mr. William Allport, Pontheer ... Annual Subscription	1	0	0
From the Church at Pontrydrunn	1	1	0
Female Children in Eagle-street Sunday School, by Miss Brunear	1	0	0

THE SEVENTH ANNUAL REPORT of the Society, with an Appendix, &c. &c. is now ready for delivery; and will be sent to the Subscribers and Secretaries of Auxiliary Societies. Should any persons be inadvertently neglected, the Secretary will feel obliged, if they will apply or send to him, (No. 20, Harpur-street,) specifying the number of copies they want, and they will be supplied.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

AUXILIARY SOCIETIES.

YORK AND LANCASTER.

On Wednesday, August 1, 1821, was held at Bradford, the Annual Meeting of the York and Lancaster Assistant Baptist Missionary Society. Sermons were preached by the Rev. John Birt, Secretary to the Assistant Society, the Rev Jenkin Thomas of Oxford, and the Rev. W. Gray of Chipping Norton. The Meeting for business, at which G. Rawson, Esq. of Leeds presided, was very numerously attended, and the resolutions moved and seconded by different ministers and gentlemen, passed unanimously. Liberal collections in aid of the Parent Society were made after the services. We are extremely sorry to find that William Hope, Esq. of Liverpool, who has been the Treasurer of the Assistant Society from its commencement, is constrained by bodily illness to withdraw from his official situation. We have great pleasure in recording the following resolution of the Annual Meeting on this occasion, viz.

"That this Meeting receives with great pain the resignation on the part of William Hope, Esq. of his office as Treasurer to the York and Lancaster Assistant Baptist Missionary Society: and deeply lamenting that bodily illness which occasions his retirement, presents its grateful acknowledgments for the invaluable services rendered by him to this Society."

M. Thackray, Esq. of Leeds was elected Treasurer, in the room of Mr. Hope. Owing principally to the vast extent of country occupied by this Society, it has not yet been found practicable to form with convenience a Committee to represent the general body, and to conduct its affairs in the intervals of the Annual Meetings. The usefulness and propriety of forming an Assistant Society for each of these large counties have consequently been suggested, and this step will probably be found necessary.

The communication officially made by the Secretary to the Meeting, related principally to Female Associations, which had been introduced among the churches connected with that Society during the past year. It appeared that the plan had encountered the difficulties usually presented to those things which are new; but that the experiment had been tried in three of the churches. At first it was conceived that the scheme was almost or entirely hopeless, because it was apprehended that few could be prevailed on to contribute, and if they were, that subscriptions at the low rate of one penny per week would produce very little. The success of the experiment, however, has been such as to produce among them a very different feeling, and to stimulate others by their example. It is true, the sums raised in the first year are not large, nor could this be expected; but the practicability and productiveness of the plan are now beyond doubt. Thus a great point is gained, and auspicious indications are presented of the future. Other churches in this Society are preparing to adopt the same plan, and it may be hoped that it will become general in the denomination. Wherever it is tried it will be found simple, easy of practice, light in its operation, calculated for permanency, and far more productive than could be commonly anticipated.

J. B.

CORNWALL.

The services of the first Anniversary of the Cornwall Auxiliary to the Baptist Mission were held in June and July last; at which Mr. Winterbotham of Horsley, then supplying at Plymouth Dock, kindly afforded his assistance. On the afternoon of June 26, Mr. Winterbotham preached an excellent discourse at Redruth, from Psalm cxiii. 3. A public meeting of the

Redruth Branch Association was held the same evening; on which occasion, as well as on others, we received the truly christian support of our Methodist brethren, who contributed not a little to the pleasure of a most happy and impressive service, which was numerously attended. On the 27th, Mr. Clarke of Truro preached in the afternoon at Gwinear, from Nehemiah iv. 6; and a public meeting was held there in the evening, at which a Branch Society was established for that place and its vicinity. The meeting of the Helston Branch was held on the following evening at the Town-hall, and very fully attended by an audience, whose feelings harmonized with the energetic addresses of Mr. Winterbotham, Mr. Smith of Penzance, and other ministers and friends who spoke on the occasion. On the 29th, Mr. Winterbotham preached at Penzance, where, on account of local circumstances, the Annual Meeting of the Branch Society for that town had been held on the 19th of June, on which occasion Mr. Green of Falmouth preached in the morning an eloquent missionary sermon, from Daniel ii. 44; and a meeting was held in the evening, at which several interesting speeches were delivered. On Lord's-day afternoon, July 1, Mr. Winterbotham preached from Luke xix. 13, at the Pit near St. Day, where, notwithstanding the unfavourable state of the weather, five or six thousand people were assembled. In the evening Mr. Winterbotham preached at Falmouth. On Monday evening, at the Methodist Chapel, Flushing, Mr. Winterbotham again pleaded the cause of the Mission, from Isaiah liii. 10.

The Public Meeting of the Falmouth Branch was held on the 3d, and was very fully attended; J. D. Trevosso, Esq. in the Chair. Many important addresses were delivered on the occasion. On the evening of the 4th, Mr. Winterbotham preached at Grampound, from John xviii. 15. On the morning of the 5th, Mr. Winterbotham delivered an impressive discourse at Truro, from Matt. ix. 36—38. In the evening, the General Meeting of the Cornwall Missionary Society in aid of the Baptist Mission was held, in connexion with the meeting of the Truro Branch. Mr. Allen of Hackney took the Chair. The Report was read by Mr. Clarke, the Secretary, which stated that the subscriptions and collections of the different Branch Associations amounted, during the ten months of their existence, to nearly £140. The resolutions were moved and seconded by Messrs. Winterbotham, Read, Green, Rogers, Lane, Morcom, Bond, Croggon, Frankland (Methodist), and Clark.

Thus terminated a series of meetings, in which the Divine presence was eminently enjoyed, and which have stimulated the zeal of the friends of Missions to persevere in serving so good a cause. May that cause go forward till the ends of the earth shall see the salvation of God!

E. C.

REV. W. WARD.

The numerous friends of Mr. Ward will be gratified to hear, that advice has been received of the safe arrival of the Abberton at Madeira. The letters, which came by a circuitous and tedious route, were dated on the 18th June, at which time all were well.

Foreign Intelligence.

CALCUTTA.

We select a few of the most striking particulars contained in the Journal, kept by our brethren at this station, during the month of August last.

Under date of the 8th of that month, one of them writes as follows:

Conversed to-day at one of the places of worship with an old man, who mournfully discovered the strength of early prejudices, and the pernicious tendency of the Hindoo system. What is sin? A trifle. A single enunciation of the name of Ram will take away the sin of a whole life spent in the service of the devil, and leave the pardoned offender as much in love with sin as before. How opposed to the holy character of the Divine Being is this mode of obtaining the pardon of sin! and how consistent with that character is the plan of redemption revealed in the gospel, by which hatred against sin is excited, while its pardon is secured. Yet this is an argument of which a Hindoo, persuaded of the truth of his own system, cannot perceive the force, since it is a primary article of his creed, that God is destitute of all qualities whatever. His character is a simple negation of all attributes, whether good or bad. Indeed, nothing surprises me more than to find how extremely limited are the points of agreement between a believer in the Hindoo,

and a believer in the Christian system—how extremely few of the articles, even of natural religion, can be adduced without contradiction.

12th.—A few days ago, Sarah Robinson, one of the daughters of brother Robinson, died of a typhus fever at Serampore. Dr. Marshman calling on us the ensuing Sabbath-day, related some pleasing particulars respecting her preparation for death and eternity.

13th, Sabbath-day.—Spent this day at Doorgapore with brother Yates. At Baranagore we had a very attentive audience during the whole of the time. Our native brother Panchoo addressed the congregation at some length, by contrasting the gospel with Hindooism. He observed, that we all had *one* thing to tell them—that we preached *one* gospel, recommended *one* shaster, *one* cast, &c. On the other hand, their system was full of confusion, with many shasters, totally disagreeing with each other—casts many, and gods many. A few received books with seeming indifference.

An old man, who listened the whole of the time, came home with Panchoo, to hear more of *this* way, as he called it. He said he was delighted with what he heard at Baranagore, and that it was quite a new and strange sound to his ears. He said he would willingly embrace Christianity, if it was more ancient, or had more followers. Panchoo told him it was not a new religion, and that the followers of Christ were scattered all over the world.

Affecting interview with a dying Infidel.

A gentleman of my acquaintance informed me, that he had been kept up the preceding night, in drawing out the will of a person who was considered in extreme danger, through a biliary fever. The disease had been induced through anxiety respecting a law-suit in which he had endeavoured to resist a fraud that had been practised on him to a considerable amount. I called upon him twice, and found him able to understand what was said—willing to hear, and to make many concessions respecting the wickedness and carelessness of his past conduct, but hitherto wholly ignorant of the power of religion, and even but little acquainted with the leading facts of revelation. He is captain of a ship, and I have been informed, has been a noted duellist, having shot three men in his time. His circumstances are very affecting, and yet he is only one of many who suffer from injustice, tyranny, and fraud—only one of many, who, groaning under the stings of conscience, and the disappointments of life, do not have recourse to the balm of Gilead, the cure for every wound—the solace of every grief.

14th.—This evening brother —— and I called upon Captain ———, but were received in a very different manner from what my former conversation with him had given me reason to expect. We were met at the door by a young man, whom I had seen there before, and who assured us that Captain ——— was at present quite insensible, and, consequently unable to understand any thing we might say to him. We, however, entered, and found him very ill, but not worse than he had been the day before. After a short pause, gasping for breath, and scarcely able to articulate his words, he assured us that he was determined not to change his religious views, and begged us to say nothing to him respecting religion, observing, that if he listened to us, we should hurry him to the grave; and that our religion was not sufficiently mild for him. We asked, what religion could be more mild than that which held out to view a Saviour full of compassion and love, who had given his life for his enemies, and was willing to receive them into his favour, even after a life spent in opposition to his will. He said it was of no use to talk. We asked, if he would permit us to pray with him—he declined it; or to call again—he thought we had better not. Unhappy man! my heart bleeds over him. We were both much affected at this unexpected reception, and felt deeply grieved that an immortal being should, to all appearance, be so near eternity, and yet so unprepared for the change. (He died two days after.)

Native Female Education.

19th.—As we were going to Doorgapore this evening, Mrs. —— and myself called at the newly-erected school for Bengalee girls. As our visit was entirely unexpected, we were the more gratified with finding fifteen scholars diligently employed in writing the alphabet, figures, compound letters, &c. None of them appeared alarmed, as we had anticipated, by a European entering the school, but on the contrary, seemed highly gratified by the attention paid to them.

Missionary Prayer Meeting.

At our social Monthly Missionary Prayer Meeting, our brethren from the Church Missionary Society, who arrived from Europe yesterday, assembled with us. Brethren Hampson, Judson, and Townley engaged in prayer. Fourteen Missionaries, either residing in the city, or passing through it to their destinations, made up the party.

Mahommedan Objections to the Gospel.

21st.—Went this afternoon to the chapel for the natives in Bow Bazar, and collected a tolerably large congregation. The attention was very encouraging; but at the close, a Mussulman encountered me with considerable confidence and asperity. What seemed most to offend him, was the divinity and atonement of Christ. He would bear me expose the wickedness of idolatry, and the entire inefficiency of ceremonies, without discovering any uneasiness whatever; but when the name of Christ came up, then his displeasure kindled in a moment. He affirmed that Christ was no more than a prophet, and that his being divine and dying could never be reconciled. I attempted to show in what sense Christ died, and the end to be answered by it. He objected that such a course was altogether unnecessary, for an almighty being could forgive sin, and put an end to it in a moment. I told him that I admitted God could do it, but it became him to do what was wise and just, as well as merciful; but neither Mussulmans nor Hindoos have any knowledge of the moral character of God. I closed in prayer, but before I had concluded my adversary left me.

Death of Mrs. Johns.

23d.—This evening our highly valued friend Mrs. Johns, after a fortnight's illness, departed to a better world. Several of our family had the mournful satisfaction of seeing her breathe her last. The following was amongst the last connected expressions which she uttered:

"The dying thief rejoiced to see
That fountain in his day;
O may I there, though vile as he,
Wash all my sins away."

And then she added, "Lord, manifest thyself unto me."

May God support the deeply afflicted heart of our dear brother Johns, now left a disconsolate widower, with three children. On Saturday last, another Christian friend of Mr. Thomason's congregation was also removed, so that, of the few Christian friends we have in this country, two have been removed within a few days of each other. How should these events excite to renewed prayer and diligence, that we may be found ready, and acknowledged faithful, when our great Master shall call us to give up our account.

Instances of Success in preaching the Gospel.

26th.—To-day an elderly gentleman called upon one of our brethren, to thank him for visiting him lately when he was dangerously ill. There is an evident change in his character, and great reason to hope that the affliction, and the exhortations and prayers of the brethren, have been blessed to his conversion. What a pleasing contrast does this present, to the lamentable issue of similar visits, as mentioned in the 13th and 14th of this Journal.

He communicated the following pleasing intelligence. When our brother Chamberlain was on board his vessel for his health, last cold season, two of his mates were much impressed with his addresses; and ever since there has been, from all appearance, a decided change. One of them, I was before informed, had lately joined the church of our Independent brethren. It is a great mercy that while God is pleased to try our faith in our native work, he does not leave himself without witnesses amongst Europeans.

MOORSHEDABAD.

Extracts from the Diary of Mr. Sutton, towards the close of 1820.

Oct. 21, 1820. To-day had a very narrow escape from death when on my way to Berhampore to preach. The vehicle in which I was riding was overturned, and I was dragged under it for some distance; but through the great kindness of God I escaped with only a bruised leg. I felt exceedingly thankful for this wonderful deliverance, and hope it will be treasured up amongst the many mercies of my existence in my memory. Oh, bless the Lord, who delivereth me in every difficulty, and will yet deliver.

26. The cholera still rages. I have been informed that nearly 100 have died to-day. What a passing from time to eternity! But the population is so great that their loss is not observed. Two years since the cholera was so dreadful, that in some families out of seventeen persons sixteen died; as fast as one was carried out another expired. And this is a remark which may be made here. Instead of any great national calamity driving Hindoos to the worship of the true God, it makes them more earnest in the adoration of their idols, and frequently gives rise to new idols: they think this particular calamity to be a god, and from this crude notion they give it a form, and endeavour to appease its anger by prostrations and offerings.

28. In reading Hindoostanee to-day with my Moonshee, when we had arrived

at the third chapter of John, thirty-sixth verse, he remarked, if this passage was true the Mahomedan system must be false: this brought on a farther conversation, in which my Moonshee told me, that five months since a messenger came from Mecca with an account that one of the priests in the temple there had a revelation from heaven, in which God complained that all the true Mussulmen were forsaking the faith; and my Moonshee added, he had no doubt the time for the triumph of Christianity was approaching.

Nov. 13. Spent a part of the day with the Rev. Mr. Morrice, who is going to Benares on account of the Church Missionary Society. He appears a holy man of God, and I was much pleased with my interview with him. On my return from Mr. Morrice, being in a small boat, at about half-past eight o'clock in the evening, I saw at a distance a large fire, which I at first supposed to be a house in flames, but on a nearer approach I plainly saw they were burning a widow with the corpse of her husband. I wish those who speak of the innocency and mildness of the Hindoos could have witnessed this sight, and they would hold their peace; or, I wish that both the friends and enemies of Missionary exertions could have beheld it, and I think it would have caused the enmity of the one to cease, and the exertions of the other to increase tenfold. The darkness of the night, the clamour of voices, the raging of the flames, and the looks of the people, appeared all in unison; namely, as if they were performing a deed which originated in hell. The deed was done, the murder was completed before I arrived, consequently the noise was too great to speak with any success; but yet I conversed with some on the heinousness of the crime: the only answer they made was, it was through her own desire, and no doubt there was great merit attached to such a deed.

24. This morning took an excursion near the mountains of Rajmal; this is a range of mountains which constitutes the boundary of Bengal. The sight of these hills caused peculiar pleasure in my mind, for they are the first I have seen since my arrival in India, and strongly reminded me of departed scenes in Britain. These hills are inhabited by a people very distinct from those of the plains, and they are much behind them in civilization. They are also different in language and in objects of worship, and have no caste. When viewing their cultivated spots and villages upon the hills through a telescope, I almost wished to go and spend my life among them rather than in the plains of Bengal; for it is probable that as they are destitute of caste, and as their religion is not formed into such a compact system as the other Hindoos, that they would be more likely to receive the true word of God. I also visited a place peculiarly revered by the Hindoos situated in a jungle. Upon my arrival at it, I only found a few stones with an aperture between, and upon inquiry why this place was esteemed above others, I was informed it was impossible to fill this aperture with water, and on this account it was honoured as peculiarly holy. In the evening visited the village of Serasing, when many of the people collected, made their objections to the gospel, and heard the answers to their objections, and the reasons and evidences of the truth of the word of God.

DIGAH.

In a late Communication from Mr. Rowe, he transcribes an account which he had received, a little before, from Nainsook, one of the Native Itinerants, of a visit he had lately paid to Burtpore, a large City and Fort belonging to a Native Rajah;

"When I endeavoured to enter Burtpore, (says this Hindoo convert,) I was challenged by a sentinel." *Sentinel*: "From whence did you come?" *Nainsook*: "From Vrindabund." *Sentinel*: "Whither are you going?" *Nainsook*: "To Burtpore." *Sentinel*: (observing a man with him, loaded with something,) "What have you got with you?" *Nainsook*: "I have about four hundred books with me." *Sentinel*: "What kind of books?" *Nainsook*: "These books are about the Son of God, who came into the world to save sinners." *Sentinel*: "Where was he born?" *Nainsook*: "At Jerusalem." I then opened the gospel by Matthew, and commenced reading the 5th chapter to the sentinel. Whilst thus engaged, we were interrupted by a Mussulman who was passing that way. *Mussulman*: "This is a christian, do not hear his words." Then addressing me, he said, "Hence, begone!" After which, turning to the sentinel, he said, "It is not right that this man should be admitted into the city. If the Rajah hears of him, he will have him put to death." *Nainsook*: "Hear, brother! Examine what is written in this book." *Mussulman*: "Have you thrown away your caste for gain?" *Nainsook*: "No,

not for worldly gain, but for salvation. I know but of two castes, the righteous and wicked." By this time about twenty persons had collected around me, and influenced by the Mussulman, all united in exclaiming "Jow! Jow! (begone! begone!) you shall not pass this way." Nainsook then returned, and passed through a jungle till he came to another gate, which was about a mile from the former. Near this gate he met with the house of a Byragee, and went up to it. This Byragee had seen Nainsook somewhere before, and had taken some tracts from him. *Byragee*: "You shall have no lodging here. Be off from this. There is a village two miles off, go to that, you shall not enter the city." *Nainsook*: "You give your buffaloes and bullocks lodgings, but will not give me, a man, any. This is very hard!" *Byragee*: "You have corrupted your own mind, and you want to corrupt the minds of others. Wherever you stand you pollute seven cubits of ground around you." *Nainsook*: "Brother! look at your heart, that is polluted, and not the ground on which I stand." The Byragee then vented a great deal of abuse, and Nainsook went on a little farther, where he found a native inn. Here he met with about twenty-five persons, and had worship before them. All of them took books from him. Early in the morning he also performed worship before them, and then went on to the gate of the city. Here he met with the porter. *Porter*: "Who are you?" *Nainsook*: "What do you see?" *Porter*: "A native merchant." *Nainsook*: "I am a great merchant." *Porter*: "Come hither and take a seat." About a hundred and fifty persons then collected around him. He pointed out to them the way of life, and distributed about forty books among them. The porter then gave him something to eat and drink. After refreshing himself, he entered the city, where he remained three days, almost constantly employed in making known the gospel. Many heard him attentively, and took some of his books. He met with a man who had received a book of him at Vrindabund. This man showed much kindness towards him. A number of Pundits invited him to come and tell them what he had to say. He went, and they heard him with attention, but would not then receive any of his books. He visited them again the next day, when they accepted some books. Some of these Pundits had access to the Rajah, from which we may hope the gospel message reached the royal ears through them. Nainsook seems greatly pleased with the result of this visit.

In October last, (continues Mr. Rowe,) I visited a populous village on the other side the Ganges, accompanied by brother Richards of Benares. On our arrival at the Ghaut, we set off for the house of a Zemindar, whom I had visited several times before. Here we found the Zemindar, and a number of natives, sitting in his veranda, busily employed in making bargains with some cloth merchants. After saluting each other, we commenced a conversation on ordinary concerns, and then made a transition to things spiritual. This transition was effected by the Zemindar, who stiffly maintained that we were gods. Brother Richards, who has an admirable Hindoost'hanee tongue, undertook the task of proving that we were no gods. The Zemindar ,first grounded his argument on the circumstance of the English being in possession of this country. Brother Richards admitted they were in possession of the country, but denied that this constituted them gods. The Zemindar then grounded an argument on the learning and other superior qualifications of Europeans, and insisted that none but gods possessed such qualifications. Brother Richards replied, "We receive all our learning from God, how then can we be gods? Like you, we are made of dust;—like you, we must die;—and like you, we must give an account to God: how then can we be gods? You can never call a thief an honest man?" "No," said the Zemindar. "How then," said Richards, "can you call us, who are sinners, gods?" The old Zemindar bawled out, looking around him, "Speak, brothers! what answer can you give?" *Richards*: "God has made you different from the brutes, he has given you knowledge, and yet instead of worshipping the true God, you worship other objects." To this the Zemindar replied, "Two sahibs were just now at our Ghaut; and they were using force with the people; are not they of the same country as yourselves? How can you say *we* possess knowledge from God, when they had none?" By this reply he meant to exonerate himself from accountability to God. Brother Richards told them, they were indeed destitute of that knowledge which would make them wise unto salvation; adding, "we are come to impart this knowledge to you. Suppose you wanted to go to Calcutta," said Richards, "and you were to mistake your road and go towards Nepaul; then, on your right there may be a well, on your left a quagmire, and before you a tiger; now, if I saw you in such a situation, it would be my duty to warn you of your danger." An universal exclamation then prevailed: "Who can

answer this!" The old Zemindar, who in his ordinary conversation spoke as if we had been all deaf, vociferated, "Silence! silence! silence!" When he had commanded silence, he said, that if a certain pundit were present, he would be able to answer the sahib. Another of the party replied, if he were here, he would be so puzzled that he would not know what to say. Silence then prevailed for a short time. Brother Richards then commenced a discourse on the incarnation, miracles, death, &c. of our Lord. When he had finished, the old man gave no reply. I then introduced the subject of setting up a school in the village, which is an object I have long endeavoured to effect to no purpose. I mentioned the places in which we have schools, on the other side the river. They said they had heard of several of them. As usual, they then agreed to consult about it, and let us know the result of their deliberations.

At Digah school, I one day met with three Brahmins, who were on their way from Tirhoot to Benares. On saluting them, one of them told me they were Padrees. I told him I also was a Padree, and I should like to have some conversation with them on the subject of salvation. I begged them in the first place to tell me how I could obtain the forgiveness of my sins. One of them, fixing his eyes upon me, said, "God will do good for you, but it will be in another birth. Your soul will hereafter inhabit the body of a dog, or some other animal; after which you will obtain salvation." I asked him if he could produce any evidence to convince me of the truth of what he said. "The body," I observed, "is nothing but dust; and the soul is evidently the source of all our moral actions. I have seen many dogs, in different parts of the world, but never met with one that appeared to be influenced by the soul of a man." I asked him if he had ever seen one that acted under such an influence, or whether he really believed such a thing to be possible. He replied, No, but so it is written in our books. I then asked him how he could propagate such falsehoods, to deceive the ignorant? To this he was silent. One of them then said he had watered the toolsee-tree eleven years, to obtain salvation. What fruit have you received? I have had three children since I began. But these are temporal things, I am asking you about spiritual blessings. Has there been any change in your moral conduct? Have you left off your evil practices? Or are you no better, in a moral point of view, than you were when you commenced? He said he was the same in these respects. I told him that without holiness no man can see the Lord, and hence it was evident, that he was not preparing for the kingdom of heaven. He acknowledged his ignorance of the way of salvation, and said I was the man of wisdom. I then endeavoured to point out to him the gospel method.

List of Contributions received by the Treasurer of the Baptist Missionary Society, from August 14, to Sept. 14, 1821, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Maze Pond, Auxiliary Society, by Mr. William Beddome, Treasurer	45	0	0
Tewkesbury, Collection and Subscriptions, by Mr. Samuel Jones	38	18	4
Bedworth, Baptist Church, by Mr. Congreve	2	0	0
Oakingham, Collection and Subscriptions, by Mr. Heelas	7	8	0
Newcastle-on-Tyne, Auxiliary Society, by Mr. J. L. Angas	142	6	0
Yorkshire and Lancashire Auxiliary Society, by William Hope, Esq.	250	9	3
Bucks, Auxiliary Society, by Rev. Peter Tyler; viz.			
Aston Abbotts	£1	7	6
Chesham	4	9	0
Crendon	1	3	8
Haddenham	4	10	0
Ivinghoe	1	0	6
Princes Risborough, Society in aid of Foreign Missions, assisted by a Collection at Bledlow Church, Rev. Wm. Stephen, Vicar, One-half of Annual Produce	11	18	0
Swanbourn	0	14	0
Quainton	2	3	0
Tring	14	3	0
*Waddesdon Hill	9	0	8
Wingrave	5	7	7½
		55	16 11½

* We are desired to notice, that this Collection was, by mistake, omitted in the Circular Letter.

	£	s.	d.	£	s.	d.
Essex, Auxiliary Society, by Rev. J. Wilkinson:						
Braintree	8	0	0			
Earl's Colne	6	0	0			
Halstead	2	15	0			
Langham, Subscriptions	20	3	0			
Collection, 12th instant	18	3	1			
Potter-street	6	6	0			
Saffron Walden	21	0	3¼			
Thorpe	3	0	8½			
				85	2	0¾
Cornwall, Auxiliary Society, by Rev. Edmund Clarke, Secretary:						
Truro Branch	35	9	10½			
Falmouth Branch	31	0	2½			
Helston Branch	21	1	3			
Redruth Branch	25	18	8½			
Penzance Branch	22	6	0			
Gwinear Branch (Collection)	1	14	6			
				137	10	6½
Greenock, Female Missionary Association, by Mr. William Tarbet				15	0	0
Mr. John Deakin, Birmingham, for the Promotion of the Gospel among the Heathen, in and around Calcutta ... Donation				50	0	0
Mr. Joseph Saunders, Whitchurch ... Donation				10	0	0

FOR FEMALE EDUCATION.

Sutton and Mepal, Isle of Ely, Female Friends, by Rev. S. Green				4	12	0

SERAMPORE COLLEGE.

Mr. John Warner, *Edmonton*, by William Manfield, Esq.				20	0	0

JUST PUBLISHED,

The Annual Report of the Committee of the Baptist Missionary Society, read at the General Meeting, June 21, 1821; together with an Appendix and List of Subscriptions, Donations, and Collections for the Year.

ALSO,

The Insufficiency of Human Efforts contrasted with the All-sufficiency of Divine Power in Evangelizing the Heathen World. A Sermon delivered at Great Queen-street Chapel, Lincoln's-inn-fields, on June 22, 1821, at the Anniversary of the Baptist Missionary Society, by the Rev. Thomas Steffe Crisp, of Bristol. Published by special request. Price 1s. The profits, if any, to be given to the Society. May be had at the Society's Room, 9, Wardrobe-place, Doctors'-commons; or of Holdsworth, St. Paul's Church-yard; Offer, New gate-street; or Whittemore, and Hamilton, Paternoster-row. Where also may be had, Price, to Non-Subscribers, 1s. The Seventh Memoir of the Translations of the Holy Scriptures, carrying on by the Missionaries at Serampore, containing a particular Account of their Progress up to December 1820.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.